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METHODISM AND KINGDOM EXTENSION

BY
W.G.CRAM

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METHODISM
AND
KINGDOM EXTENSION

THE GENERAL CONFERENCE AUTHORIZATION FOR THE KINGDOM EXTENSION OFFERING

2. "There shall be instituted by the following-named participating Boards a joint movement for the purpose of securing a special Voluntary Kingdom Extension Offering. The expenses for promoting the same shall be borne by the said Boards in the ratio of the quotas hereinafter recommended, and the proceeds from the same shall by the same ratio be apportioned to each."

Board of Church Extension	$ 75,000
Board of Education	75,000
Theological Schools	50,000
Board of Hospitals	50,000
Board of Missions	900,000
Board of Sunday Schools	50,000
	$1,200,000

METHODISM AND KINGDOM EXTENSION

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BY
W. G. CRAM

General Commission on Benevolences
Methodist Episcopal Church, South
NASHVILLE, TENN.
1930

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CONFERENCE COMMISSION ON BENEVOLENCES

"There shall be in each Annual Conference a Conference Commission on Benevolences composed of the bishop in charge, the presiding elders, district lay leaders, and the chairmen of the several Conference Boards. Its duties shall be to coöperate with the General Commission on Benevolences in the work of cultivation and promotion in the Annual Conference in behalf of the General and Conference causes included in the budget."

CHAPTER I

METHODISM EVANGELIZING THE MASSES

The Spirit of Methodism

METHODISM has never been exclusive in its worship or limited in the scope of its activities in behalf of any peculiar class or any particular nation or any special race. The famous words of Wesley, "The world is my parish," have proved prophetic, in that, since those words were uttered, practically every corner of the earth has been penetrated by Methodist men and women, intent on bringing the good news of the Saviour to all people through the medium of the organization called "Methodism." Its fundamental principle of action is "In essentials, unity; in nonessentials, charity." The nonexclusiveness of Methodist worship may be seen in the fact that in all places where Methodism has penetrated her pews are free; her ritual and order of worship are uplifting and stately, calling out the gifts of song and the spontaneity of extemporaneous prayer. Methodism lays no burden of belief on her followers in exacting allegiance to certain modes of baptism or other ritualistic ceremonies. She leaves each new-born soul free to make its own choice in "nonessentials." No inflexible tenets are required of those who desire fellowship with her members except the manifestation of a deep and lasting soul hunger in "a desire to flee from the wrath to come and to be saved from sin." No creeds are to be memorized, no forms are to be observed, no bodily atti-

tudes are required, no holy days are to be celebrated. Without pretense, in simplicity and sincerity of soul, Methodism calls all people to salvation through Jesus and to the worship of God in the beauty of holiness.

Mr. Wesley, in his Journal of August 26, 1789, says: "I have never read or heard of any other church which builds on so broad a foundation as the Methodist does; which requires of its members no conformity in opinions or modes of worship, but barely this one thing, to fear God and work righteousness."

The fact that the scope of Methodism's activities is not limited to class or clime is observed in her far-flung borders which extend to the four corners of the earth and to the roof of the world, including the islands of the sea, the jungles, and the wildernesses of the continents. She follows in the wake of pestilence and famine to give healing and food. She penetrates the darkness of ignorance, superstition, and false worship to give knowledge, light, and the salvation of God. Methodism does not bind her children with the shackles of religious bondage; she does not hold her converts to forms and rituals; but she does insist and demand that every soul shall be born of God and shall bear testimony to that fact. Methodism is not cloistered within dark walls where symbols are repeated in an effort to form a habit that will give the semblance of religion; but untrammeled and unfettered, her free spirit invades the world, calling on shackled souls to be delivered from sin in Jesus' name.

Under the impulse of this spirit and purpose the Methodist fraternity has grown to such universal proportions that she counts her members in the world to-day by the

millions and her resources in staggering figures. The tabulation is as follows: Members, 8,920,190; ministers and missionaries, 45,863; houses of worship, 63,302, valued at $654,736,975; hospitals, 90, valued at approximately $55,000,000; schools and colleges, 262, and students, 139,-541; Sunday schools, 54,804, and a Sunday school enrollment of 6,567,654.

How Methodists View the Kingdom

"The Kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost." "The Kingdom of God cometh not by observation, but lo! the Kingdom of God is within you."

From its inception as a spiritual movement Methodism has been busy about the one great task of extending the principles and bearing witness to the experiences of the Kingdom of God. The emphasis of Methodism has ever been upon the spiritual values of the gospel. Man, being born in sin, must seek forgiveness and by faith, being justified in the sight of God through the merits of Jesus Christ, must be born again by the Holy Spirit. Having been thus made a new creature in Christ, he is held under the sovereign sway of the principles of the Kingdom of God. He must be guided by its principles and have engrossed upon his heart its laws.

In the conversations of Mr. Wesley held in the Foundry, with "the preachers in connexion with him" about the year 1774, early emphasis was placed upon the necessity of an understanding of the realities and assurances of the Kingdom of God. Mr. Wesley inquired:

Q. What is faith?

A. Faith in general is a divine, supernatural *elenchos* (evidence) of things not seen. It is a spiritual sight of God and the things of God. First, a sinner is convinced by the Holy Ghost, "Christ loveth me and gave himself for me"; this is that faith by which he is justified or pardoned the moment he receives it. Immediately the same Spirit bears witness, "Thou art pardoned; thou hast redemption in His blood," and this is saving faith, whereby the love of God is shed abroad in his heart.

Further, in his great sermon on the Kingdom of God, Wesley preached: "This holiness and happiness joined in one are sometimes styled in the inspired writings 'The Kingdom of God'; it is so termed because it is the immediate fruit of God's reigning within the soul."

Comment has frequently been made that Wesley said very little of the social reconstruction demanded by Christianity. This is true; for he constantly proclaimed that the Kingdom in the heart must first be established, and, then as an unfailing consequence, its influence would be manifest in social reconstruction. The leaders of the Methodist Church, South, have viewed the Kingdom in keeping with Wesley's interpretation.

Bishop Warren A. Candler keeps pace with Wesley and declares: "The Kingdom of God arises from his own majestic nature and divine sovereignty, and it is coeval with his eternity. It is not a system recently devised, nor is it subject to changeful amendment; but it is as He is, 'the same yesterday, to-day, and forever.' It is a glorious patriarchy, the purpose of which from the beginning of the universe to the consummation of all things is to reveal paternal love and to issue in a type of life best described

as a son-life, answering to the eternal Fatherhood of God."[1]

Bishop Edwin D. Mouzon, in one of his recent books, describing the Kingdom, says: "With Jesus the Kingdom of God was something more and other than a future irruption of mysterious forces out of the invisible world which should upset and transform the present world order. With Jesus the Kingdom was a present reality. Jesus was concerned far more about 'new creature' than about a 'new creation.' Not to bring in a transformed physical universe did Jesus teach and labor, but to transform human hearts and minds and to build the Kingdom of God in the souls of faithful disciples. The Kingdom of God is not an outward affair, it is written in the heart and life; and wherever Jesus and his loyal followers were they carried the Kingdom of God about with them."[2]

W. P. King, Book Editor, says of the Kingdom of God: "The crowning consummation of all the aspiring and striving of the Christian heart for a true world order is the crusade for the Kingdom of God on earth. The Kingdom of God is the great term which Jesus uses more than any other. He uses it eight times in the Sermon on the Mount and one hundred and twelve times in the four Gospels. The larger number of the parables are parables of the Kingdom. He commissioned the twelve and the seventy to preach the gospel of the Kingdom. It was the first and last note of his own preaching. By the 'Kingdom

[1] "Kingdom of God's Dear Son," by Warren A. Candler. Publishing House of Methodist Episcopal Church, South.

[2] "Program of Jesus," by Edwin D. Mouzon. George H. Doran Co.

of God' is meant an ideal social order in which the relation of men to God is that of sons and to each other that of brothers."[3]

Bishop Walter R. Lambuth, in one of his contributions to the permanent literature of the Church, portrays the work of the Kingdom. "The Kingdom of God is not built by spiritual mechanics but by spiritual power. It does not deal with machinery but with life. It does not exalt institutions but personality. Its chief elements are Fatherhood and Sonship, unity and holiness, life and love, redemption from sin and salvation for service."[4]

Evangelism

The methods which Methodist pioneers both in England and in America used in giving to the world the message of the Kingdom have been classified under the term "Evangelism." This method, which means making known the "good news," lends itself fully to the Methodist spirit. That Methodism is indeed "Christianity in earnest" is evidenced by Mr. Wesley's famous statement, "I desire a league offensive and defensive with every true soldier of Jesus Christ." One of the methods early used was that of the revival. John and Charles Wesley being shut out of the established churches in England first began holding evangelistic services in the open air. Wherever the masses could be assembled they would preach, and there sprang from these efforts the united societies in England.

[3] "Practice and Principles of Jesus," by W. P. King. Cokesbury Press.

[4] "Winning the World for Christ," by W. R. Lambuth. Fleming H. Revell Co.

George Whitefield in America found the revival, which had begun under the ministry of Jonathan Edwards, in full sway. He threw himself into it and became one of its leading promoters.

The first Methodist preachers sent to America had a personal consciousness of God's redeeming grace and were powerful and convincing speakers. Furthermore, they were socially and psychologically fitted to the early situation in America. They were unlearned but hardy pioneers bearing witness and testimony to one fact—namely, the love of God and the forgiveness of sin. Any method which they found suited to the one main objective of "getting men to God" they adopted without apology or hesitation and always with signal success. For example, the Presbyterians in America established the camp meetings in the period of the second great awakening, and Methodist preachers, like Peter Cartwright, made of it a Methodist institution.

Wesley, in England, did not limit himself to the revival method alone in his far-reaching purpose of evangelization. And by "evangelization" he always meant an awakening of the soul caused by learning the good news, which produced repentance and faith. He said in one of his conversations among the "connexion": "For faith after repentance is ease after pain, rest after toil, light after darkness." Wesley organized "bands" and "class meetings" and "societies" in which the Evangel was proclaimed by testimony and personal exhortation. Evangelism was promoted and fostered in these various groups as they were brought into the immediate presence of God.

The organizing genius and skill of Mr. Wesley chose

those methods of evangelization which took shape in the class meetings, the holiness bands, the United Societies, the orphanage and the colleges at Kingswood, Trevecca, Bristol, and the Foundry. These made Methodism the great force she is in the world to-day. Without them the results of the revivals under Wesley could not have been conserved and consolidated into the "traveling connections," or the Methodist fraternity of believers. Whitefield lost the fruits of his mighty efforts in America by failing to organize such agencies that would promote and keep alive the work of grace experienced in his revival meetings.

Methodism might easily be described as that body of men and women who seek to evangelize the world by whatever method or plan most effectively explains and brings to the consciousness of men the good news of salvation.

The Masses

Methodism has always considered her responsibility to be world-wide. Thus we speak of Methodism evangelizing the masses. "The masses" is conglomerate humanity, classified and unclassified. It staggers the imagination to get a proper understanding of the varieties of life, the conditions and the characteristics of the human race. We are appalled by the immense numbers of people and are estopped in our communications by the babel of tongues. We marvel at the heights of excellence man can reach and are dismayed at the depths of evil into which he can fall. Upon observing the works of man—his handicraft, his aspirations, the power of his intellect, the reach of his

soul—we can understand the Psalmist's exclamation: "Man is fearfully and wonderfully made!"

We further understand from the Scriptures that the masses, though differing in race, are kin. Paul on Mars' Hill says that "He hath made of one blood all nations of men." [5] This kinship is manifested in several ways. First all men possess the feeling of immortality. Within every breast there is a craving for eternal life, the cry for help, and the reaching out after God. This feeling is evidence that we have a common Father and together seek the blessings of His hand.

Again there is an interdependence and an interresponsibility, not only between individuals but between classes and races of men, that further testify to a kinship. This causes us to recognize that our obligations are to all men. Paul declared: "I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise." [6]

While man is a noble creature and has upon him the stamp of eternity, a study of the conditions of the masses of men as found almost anywhere among the nations of the world to-day convinces us thoroughly that he still is very far short of the high calling of God in Christ Jesus. Reviewing the nations of the world as a whole, we meet some inescapable facts. First, poverty reigns supreme. The gifts of God are in rich profusion, but still it is estimated that in Asia and Africa alone 200,000,000 people go to bed every night with hunger unsatisfied. Bishop Thoburn once stated that 100,000,000 people in China, India, and Africa sleep every night without shelter. This is not the result of war but has been going on for ages. Again,

[5] Acts 17: 26. [6] Roman 1: 14.

the masses of the world are physically afflicted. They are smitten with disease of all kinds. Tuberculosis, sleeping sickness, plague, smallpox, and malaria take their terrible toll every year. Also, while it is not true of every section of the world, there is an amazing neglect of childhood by the human race. Children are exploited and are compelled to labor beyond the ability of their years or strength. In certain countries womanhood has been disregarded. Women are treated as no more than chattels and condemned to a life of slavery.

Furthermore, the masses are ignorant and illiterate. Social oppression still exists, and slavery has not been uprooted throughout the world. The caste systems of India and of other nations are even a worse form of slavery than that of absolute peonage. The masses thus maltreated are in need of a moral uplifting force. This can come only through the proclamation of the truth that has been given through Jesus Christ our Saviour. It has been estimated that 33,000,000 people die every year without the knowledge of Christ. Methodism, Protestantism, even all the forces of world Christianity have before them the greatest task of the centuries. With the masses of people increasing in every country, the importance of bringing to them the knowledge of salvation becomes more imperative. This is not only that the life of the Church may be perpetuated, but that the truth and glory of Christian revelation may be justified and that the people may be saved.

The Masses in Particular

While the Methodist Episcopal Church, South, in common with all Methodism, reaches out to be of service to

humanity everywhere, its geographical limitations confine it to certain areas or regions that include only a part of the human family.

It is interesting to note the various types and characteristics of people whom we are called upon to serve and to whom we must preach. A complete survey of the situation and conditions of the people of our territory with a study of our responsibilities must be made if we are to understand rightly the task before us.

The Methodist Episcopal Church, South, covering the southern part of the United States, has within its borders about 35,000,000 white people. While the responsibility of evangelizing this number is not solely upon the shoulders of the Methodist Episcopal Church, South, yet certainly the attitude and influence of Methodism and her members in the South definitely affect the whole. The larger part of the Negro population of the United States lives within the boundaries of the Methodist Episcopal Church, South. They number nearly 11,000,000. Many Mexicans who have come across the border live in Texas and California. Add to this group of immigrant Mexicans the number of Mexicans born on American soil, and the total number of Mexicans will probably reach 1,500,000. It is surprising to know that Italians born in Italy and living within the territory of the Southern Methodist Church are numbered at about 200,000. There are 51,900 Syrians and 175,972 Greeks in the United States. While the great majority of these live in the North, many of them are scattered throughout Mississippi and are to be found in many of the large Southern cities. There is a colony of 3,500 Greeks

at Tarpon Springs, Fla., which is engaged in sponge fishing. Of the Cubans who come across the Gulf to live in Florida—at Key West and Tampa—and other parts of the South there are probably 65,000. In Louisiana there are 350,000 to 500,000 Acadians, commonly called "Cajuns." They are native-born Americans, but they are as foreign as though they still lived on French soil; many of them to-day are not able to speak the English language. There are 355,000 Indians, speaking fifty-eight different dialects, of whom about 125,000 are found in Oklahoma.

When we go outside the United States into foreign lands to study the masses in the sections for which our Church is responsible we find again how multitudinous the people are. Southern Methodism must carry the gospel to the 40,000,000 people in Brazil, where we have planted a strong autonomous church; to the 3,500,000 people in Cuba; to one and a half million Koreans located in the center of the Korean peninsula; and to the 2,000,000 Koreans who are wandering in the wide spaces of Siberia and Manchuria; to 20,000,000 Japanese; 25,000,000 Chinese; 2,000,000 Mexicans; 8,000,000 Belgians, including both French and Flemish; 13,500,000 Czechs and Slovaks; 25,000,000 Poles; and a million of the Batetela tribe in the heart of the Congo. It is our responsibility to lift up Christ to this vast multitude. Large numbers of these millions will never hear the gospel and its wonderful provisions for eternal life and godliness unless they hear it from Methodist preachers or missionaries of the Methodist Church, South.

Kingdom Extension

The operation of Methodism in extending itself among the masses from its beginning to the present day is a study of extreme interest. Birrell, in his "Appreciation of Wesley," said: "John Wesley contested the three kingdoms in the cause of Christ during a campaign which lasted forty years. He did it for the most part on horseback. He paid more turnpikes than any man who ever bestrode a beast. Eight thousand miles was his annual record for many a long year, during each of which he seldom preached less frequently than 5,000 times."

Even before the modern missionary movement got under way with Carey in India, Morrison in China, and Livingston in Africa, Wesley and his coworkers were thinking of reaching out beyond the confines of England. They sent some missionaries into America, the West Indies, and Sierra Leone in Africa and were preparing to move into Nova Scotia and India. The first signal advance of Methodism in extending the Kingdom came about under Coke and Asbury in America. Of Asbury it has been said: "Two hundred and twenty-seven thousand miles he had traveled during his episcopate, preached 16,000 sermons, ordained 4,000 ministers, and sat as president of 224 Annual Conferences. The circuit of his power and influence is to the end of our history." [7]

Thomas Coke, laboring in America under the appointment of Mr. Wesley, became known as the "foreign minister of Methodism." On the memorial tablet at Brecon, the town of his birth in South Wales, there is inscribed:

[7] "Life of Asbury," by H. M. Du Bose. Publishing House of the Methodist Episcopal Church, South.

"To him were confided the foreign missions of the Methodists, in support of which he expended a large part of his fortune and encountered toil and self-denial which the Christian world beheld with admiration." Among the pioneers, who extended the Kingdom in America and other parts, mention should be made of Whitefield. He was a flaming evangelist and a mighty orator, invested with gifts of exhortation which enabled him to persuade many to come into the Kingdom of God. These early Methodists adapted their methods to the conditions of the people, sought them out in their homes and places of labor, established preaching places, appointed preachers to itinerate on circuits, and promoted camp meetings until the whole continent of America was aflame with revival fire.

In describing this mighty movement of Kingdom Extension under Methodist auspices, George R. Stuart, in his "Methodist Evangelism," says: "The Methodist Societies both in England and America were distinctly evangelistic. The Wesleys and Whitefield went out undirected except by divine providence. They made their own appointments, gathered the people together, and preached evangelistic sermons. This was true of their work in America as well as in England. . . . Wesley under the trees in Georgia, Robert Strawbridge in the groves of Maryland, and George Whitefield preaching to 20,000 under the skies of Boston Common furnished the opening scenes of American Methodism. Out of this free, independent, God-directed evangelism, Methodism was born."

Present-Day Needs in Evangelism

We have discovered by the foregoing discussion that

Methodism has been a distinct movement dedicated to the cause of bringing to men the message of salvation through Jesus Christ and the urgent need of an immediate acceptance. Many questions have arisen as to whether or not Methodism has lost its early earnestness. Some have inquired if it has not fallen away from its early insistence upon conversion and the development of the life of God in the soul. All these questions challenge us to a careful consideration and study of our methods and plans in relation to the results. Are we winning men as we once did? Are we fully aroused and have we an awareness of the situation? Or do we need another great awakening? Among the younger churches in the mission fields to-day there is recognized the need for an awakening; even in the small groups in foreign lands that have withstood persecution and have persisted through the years in preserving their faith, people are crying aloud, "O Lord, a revival to begin with me." This is witnessed in the village mass movements in India. It is seen in the five-year plan of evangelism which is stirring the church in China; and the Kingdom of God movement under Kagawa in Japan that has attracted the attention of the world is a deep cry and travail of Christian souls. Are there any such signs among the American churches? Is Southern Methodism awakening with the cry, "Let the revival begin with me"?

The fraternal delegate from the Methodist Protestant Church to the General Conference of the Methodist Episcopal Church, South, at Dallas was Dr. J. C. Bloomfield. During the course of his address he declared: "It is generally conceded there is something wrong in these days. That we are living in a period of proud and assertive

intellectualism and that gross materialism abounds on all sides and that the Church has been affected thereby, no one will seriously deny. To meet this situation I fear that Methodism has joined with others in presenting its apologetic in an uncertain and confused way. My appeal to Methodism is to leave the cloister where apologetics are prepared; enter the upper room where power is restored; and then, unsheathing afresh the sword of the Spirit, launch an attack against sin in every form. I would say to her as Cromwell said to his Roundheads at the battle of Marston Moor, 'Charge, charge; in the name of God, charge.'"

In the episcopal address which was presented to the General Conference by the College of Bishops at Dallas, attention was called to the dearth of spirituality within the connection, and our people everywhere were called upon to give themselves specifically during the coming four years to the cultivation of a spiritual movement in our midst which should bring new birth, new joy, and new purposes to our people. The following excerpt from this address calls attention to the emphasis which was placed upon the need for spiritual revival:

"The early Methodists firmly believed that God had a great work for Methodism to do in this new country. And God marvelously rewarded their faith. And now after nearly a century and a half we, the representatives of one of the larger branches of Methodism in America, are met to consider once more what God's will may be with reference to the work we have been raised up to do. Let us again ask the question: 'What may we reasonably believe to be God's design in raising up the people called

Methodists?' And let us keep true to our sense of divine mission and answer: 'To reform the continent and to spread Scriptural holiness over these lands.'

"We shall take time very briefly to call your attention to these essential features of our faith:

"1. *The sinfulness of human nature.* The important matter is not how sin came into the world but the fact that sin is now in the world and that men are sinful. The gospel of redemption is Christ's offer of salvation to men under the dominion and power of sin.

"2. *The atonement made for sins of the whole world through the suffering and death of Jesus Christ.* This is the very heart of the Christian gospel.

"3. *Salvation through faith and through faith alone.*

"4. *The fourth element in the interpretation of Christianity as presented by our Methodist fathers was the possibility and privilege of holiness of heart and life as a result of faith in Jesus Christ.*

"If we keep these things in view we shall not go astray, but shall do the will of God with reference to the Church and to the world in this twentieth century."

It is urgent that the Church at large give serious heed to this exhortation of the Bishops of the Church, who are calling the people to prayer as well as to a consideration of the essential doctrines of our common Methodism.

It is indeed the desire and wish of the leaders of the Church that this movement shall take shape and that the testimony of new-born souls along with the renewal of the faith and the encouragement of consecrated Christians may be evidenced on every hand.

Making Membership Mean More

By specific action, the General Conference, in response to the suggestion and appeal made in the address of the College of Bishops, appointed a Spiritual Life Commission with instructions to study the whole field of the Church's spiritual need. This commission was instructed to call the attention of our pastors and people to the need for the promotion of an aggressive evangelism. The reasons for this urgency seem to be based on the following considerations:

First, the very small increase in membership during the four years past has given cause for serious alarm. This would indicate a failure in prayer for the souls of men. "When Zion travaileth sons and daughters shall be born." The spirit and zeal of intercessory prayer have faded out.

Second, there seems to be a dying out of personal testimony and fervent exhortations.

Third, even among many who attend upon the ordinances of the Church there seems to be a prevalent lukewarmness in efforts to win the unconverted, and they appear to be indifferent to the masses of unsaved that are about them on every hand.

And, finally, there are large numbers of the Church's members who fail to attend the worship services of the Church and to give any serious attention to the Church's plans or its program of work.

In view of these considerations, the Spiritual Life Commission of the General Conference, at its first session, issued a message to every congregation; and in that deliverance urged pastors and people to take definite steps to

observe a watch-night service on December 31. When these lines are read that day may have passed without observation by many Methodist churches. But even now the Commission urges that such a watch-night service be held in which due emphasis shall be laid upon the facts of our spiritual need and the call of God for renewed consecration. Furthermore, it is contemplated that emphasis shall be placed upon these suggestions for the four years of this quadrennium of activities.

The month of January is to be set apart as Church loyalty month. During this period efforts to correct the failure of the membership to attend the Church services are to be put forth. The activity of every member of the Church is to be encouraged. There are at least 1,000,000 Southern Methodists whose attendance upon the ordinances of the Church is very infrequent and whose offerings to the support of the Church are very meager if not negligible. The rallying cry which the Spiritual Life Commission has adopted for the month of January is, "Make membership mean more." The leaders of the congregations are exhorted to scrutinize carefully the membership rolls of the Churches and to engage the active Christians in a systematic visitation of the lukewarm, the indifferent, and the backslidden membership. By prayerful solicitation these wayward ones should be brought again to the house of the Lord that they may renew and pay their vows in the presence of all his people.

The month of February of each year shall be known as survey month. Each organized congregation in the connection is to survey carefully the field of its responsibility and discover therein all the unchurched people that

are accessible to it. After this information has been obtained, during the latter part of February or the following month, the whole membership of the church should be sent forth two by two to visit and make appeal to all unchurched people, urging them to recognize and accept the claims of Christ and the Church.

This plan of the General Conference Commission on Spiritual Life challenges the attention as well as the serious concern of every member of the Church. It is in accord with the program and method of Jesus.

Bishop Paul B. Kern, in his latest book, "The Miracle of the Galilean," in calling attention to the methods of Jesus, makes this very significant statement: "His method was very simple. One man was to tell another and he another until all men everywhere heard the good news. It would spread like a human prairie fire, one heart kindling another heart. The disciples were sent out as witnesses. All the members of the early church, ordained or unordained, were witnesses of his saving power. The willingness to witness was implicit in the Christian confession. They witnessed in word and deed and testified oftentimes in blood. And by this persistent devotion to their calling as evangelists, they tremendously affected the whole structure of life in the Roman Empire."

Certainly the membership in the Church of Christ should mean more. May it mean more, first, to ourselves as members. May it mean more in our activity to enlarge and promote the Kingdom of God. May it mean more in the winning of men to Christ. For it will be a crown of life forever. "They that be wise shall shine as the bright-

ness of the firmament; and they that turn many to righteousness as the stars forever and ever." [8]

An Appeal for a Larger Evangelism

The call and need of the World is for a larger evangelism. Every agency employed and every resource must make contribution to the process which will cause the people to lift their gaze to Jesus Christ. "He is the central figure of the ages and of the enduring years and eternity. Christ has said to himself, "And I, if I be lifted up, . . . will draw all men unto me.' No matter how absorbed the people are, this great Magnet 'will break the people out of their setting, out of their categories, out of the network, out of the downward tug, and lift them up.' " [9]

The larger evangelism calls for greater and more sustained emphasis upon an attempt to win individuals to Christ. After all, society cannot be regenerated nor can the world be saved en masse without first reaching individuals. Is the word of private exhortation and personal appeal losing its emphasis in present-day evangelism? As we walk along the way do we talk with the sinner until his heart burns within him? If every individual soul saved by Christ's spirit attempts to bring only one soul to Christ each year, what a great multitude would be crowding the altars of the Church! Southern Methodism alone, with a membership of 2,500,000, representing possibly a million adults, has in it the possibility of evangelizing its unsaved

[8] Daniel 12: 3.

[9] John R. Mott in "Larger Evangelism," address at Foreign Missions Conference.

neighbors so effectively as to increase the membership of the Church beyond our fondest hopes.

This larger evangelism calls for the multiplication of Christian witnesses. It calls for the rallying of the lay forces of the Church and placing upon them the urgency and the responsibilities of an intense evangelism that will make Christ live in the hearts of men. Recently, in an address before a selected group of missionary leaders, a great Christian layman and statesman, having visited India for the purpose of understanding conditions, declared that if he were to start out on an intense campaign of evangelism for India he would place as a leader of that movement a missionary, a man or woman from the churches of the West, over a group of villages that in the aggregate would number not more than 5,000 in population. With 320,000,000 people in India, it would take 64,000 missionaries scattered all over India to touch the village life by testimony and Christian living. And this would only be a part of his plan of evangelism.

The time has certainly come in the Church for the promotion of an evangelism that shall reach the ends of the earth.

When men and women, unordained, not following ecclesiastical traditions, but under the direction of their churches, shall go and witness for Christ, making this their major task, or at least a part of their daily occupation, then and only then can we say we have obeyed the divine command. As it is now, the world is agog with commercial enterprise; with men and women running hither and thither seeking amusement or pleasure. Some are driven by the gambling spirit of the age; some are look-

ing for the emoluments of wealth; while others are seeking for the comforts and peace of life, failing to understand that comfort and joy and peace come in Christian service.

This larger release of a band of witnesses for Christ and his Church is necessary because of the invasion of communism which carries along with it the spirit of destruction and would take society from its ordered pathway and drive it into chaos and confusion.

It is needed because of the rise and spread of humanism which leaves God out of count, casts the claims of Christ into the discard, and refuses to recognize the aid and work of the Holy Spirit, believing that man by sheer intellect and the cultivation of human resources becomes sufficient unto himself.

It is needed to rout the spirit of defeat that is finding lodgment in the minds and hearts of many who sincerely believe in Christian truth. We need to break away from the appalling gloom of pending disaster, and see 'mid depression and defeat the hand of God that is able through Jesus Christ to establish upon the solid rock of faith the work of his disciples, and to realize that he is able to carry them victoriously through the conquest of the world in Jesus' name.

It has often been said that the Church in America needs to learn from those Christians that bear witness to their faith in the churches established under the present-day foreign missionary movement. Recently on a visit to China Dr. John R. Mott, landing at Hong Kong and not being able to go into south China, was met by a group of various church representatives from South

China headed by Dr. Cheng Chingo-Yi. Dr. Cheng as spokesman, said, "I have been spending a great deal of time in prayer in the face of our chaos in China and the discouragements we find everywhere, and the answer that has come to me after prayer and much thought is to summon our people and the churches to a larger advance, instead of saying, 'We must trim ourselves down until these difficulties sweep past.'"

Dr. Mott asked, "What do you mean by that?"

"Would it be too much for us," asked Dr. Cheng in reply, "to double the number of Protestant church members in China in five years?"

"How many members have you now?" questioned Dr. Mott.

"Four hundred and thirty-five thousand," said Dr. Cheng.

"It took over a hundred years to work up to that point," said Dr. Mott, "and you are now proposing in five years time to double that number. Have you shared this vision?"

"Not except with a few friends," answered Dr. Cheng.

"Come with me," said Dr. Mott; "it is most important then that you should share this, and the best way to test it is to have it debated, have all the difficulties brought out in the open, and find out whether the people are ready to pay the price, as Christ said, 'always counting the cost.' Come along with me to the National Christian Council, which has arranged for a series of regional meetings. What is more important than for you to share this vision with them?"

Dr. Cheng shared his vision with the National Christian Council, and those who were present that day will

tell you that the great hour of their lives was that in which they sealed their purpose in His presence and pledged themselves to this Five-Year Movement, by which the number of Christians in China is to be increased from 435,000 to nearly 900,000 within the next five years.

Certainly, we should discover in this day of opportunity the unlimited resources of God, and, by the supreme effort of faith that characterized the courage, devotion, and self-sacrifice of the Apostle Paul, declare, "I can do all things through Christ which strengtheneth me." It is a new Christian adventure that we must undertake, not only one that preaches but one that lives, for it has been truly said, "Nothing is going to convince the world of the truth of Christianity except Christian lives." What forces have we in Southern Methodism to bring this to pass?

CHAPTER II

METHODISM CHRISTIANIZING AMERICA

What Is America?

QUITE frequently in ordinary conversation the word America is used to refer to the people of the United States. This is not absolutely accurate, because all the people living on the North and South American continents proclaim their right to be so designated. Canadians, Mexicans, Cubans, and all the Hispanic Americans are entitled to the distinction of being called Americans. But, nevertheless, in nearly every part of the world this appellation refers only to the United States. It can hardly be charged that the people of the United States use the term American in any sense of superiority or with a desire to monopolize the name of the continent for their nationality. However, all citizens of the United States should be careful to share with the other nationalities, living in either North or South America, the title American. The term American is descriptive not only of the nationality, but of the spirit of two great continents. It is the spirit which is manifest in the evolution of nationalities on new continents under the inspiration of molding ideals.

America, referring to the United States, has been described not as an area or a government, but as a cultural and spiritual birthright. Henry Pratt Fairchild, in his book, "The Melting Pot Mistake," declares that America is a spiritual reality. "It is a body of ideals and ideas,

traditions, beliefs, customs, habits, institutions, standards, loyalties, a whole complex of cultural and moral values."

By some America has been called a melting pot. This has been questioned by others on the ground that many national units within the United States, not having yet breathed the spirit of American institutions, though possessing citizenship, are really not American in spirit.

The human group which composes the citizenry of the United States has grown up from nothing since 1607. Within a period of 323 years, by the process of immigration and natural increase, this nation has been brought to a population of approximately 120,000,000. It has been estimated that about one out of every six white people in this country to-day is foreign born. This makes the complexion and spirit of the people of the United States something that is difficult to determine and to evaluate clearly.

The United States—"America"—has been called a Christian country. It has been so declared by a decision of the Supreme Court. The question arises, In what sense is the United States a Christian nation? Is it because the Christian religion is the dominant religion, and as such holds sway over the people, causing them to subscribe to its tenets and to assume its profession without always understanding its genius? Do all the people know Christianity as a power transforming character and stimulating and empowering personality? In reality, is the United States a Christian nation? Have we not within our borders large pagan areas? Can it not be declared that even in our midst there are those who might be described as heathen, those who live outside the pale, not only of the Christian Church, but of the Christian life? These ques-

tions are not intended in the nature of an indictment against the true body of believers to be found in large numbers among our people in all Churches, but as an attempt to evaluate the term Christian when applied to all the people in the United States.

Socially the people of the United States are called Christian because in their common intercourse they have practically adopted Christian customs and observances. Christmas Day, Thanksgiving Day, the Eastertide, the period of Lent, the holy days stamp the daily movements and activities of an "American" with the Christian system. But, nevertheless, Josiah Strong, one of the great leaders in the movement to Christianize the social order in America a generation ago, declared the United States to be the greatest mission field in the world. The fact that multitudes in the United States are still unsaved and are restless and secular put it in the category of mission territories. Secular pursuits dominate the thought and life of the people. The Churches of the United States of all names and orders do not number more than 60,000,000 constituents. Vast multitudes, unevangelized and untouched, knowing nothing of the Bible and caring nothing for the spirit of the Gospel, crowd the big cities and live in the wide-open spaces. They are true subjects for the missionary work of the Church. Indeed, a great mass of unevangelized humanity lives within the heart of the Republic of the United States. In additon to the indifferent, there are large groups that are waiting and willing to accept Christ, but are neglected and forgotten by the Churches. The burning question that faces the Christian groups of America is that of saving themselves

as well as saving others. This is not to be done by boasting of the spirit of our country or the qualities of our civilization. This salvation must come only through faith in Christ and by a sacrifice that shall put all the resources of faith, men, and money into making real the great task of the churches of America—namely, making all the people really Christian all the time.

William Capers

In missionary work, beginning at Jerusalem is a necessity. It is the divine order. One must proclaim to his own the discoveries of truth and the foundations of eternity.

America is our Jerusalem. Beginning at home is essential to a world-wide policy of evangelization. There are found in the southern part of the United States many of the real situations which cause us to consider the United States one of the great mission fields of the world. Being that part of the United States in which many of the Indian tribes found their habitat and also the territory in which the Negro race began to expand, the South furnished very early to Methodism the opportunity and obligation of preaching the Gospel to these peoples.

The early history of missions in the South is largely centered about the activities of William Capers. His zeal and wisdom, as well as his sacrifice and consecration, make this chapter of early Methodist missions one of outstanding interest and compelling admiration.

William Capers was a native of South Carolina, and through his influence the South Carolina Conference was foremost in the Conferences of the South in promoting

missions among the neglected and underprivileged peoples to be found on every hand. When serving as presiding elder of the Charleston District in the South Carolina Conference, he became the superintendent of the first Negro missions to be established. Missions to the slaves were considered an experiment, and denounced by many as a hurtful innovation; but with incredible zeal Dr. Capers pushed the work of these missions, and in the second year after their opening the membership doubled. The instruction of the Negro children by catechism was commenced with two hundred and fifty of these placed under the care of the missionaries. Also 972 Church members were reported. The following session of the South Carolina Conference was held at Darlington early in 1832 and a memorable impulse was given to the missionary work which had been undertaken among the Negroes. This was occasioned by an address of Rev. James O. Andrew, later bishop, delivered at the anniversary of the missionary society in the Conference session. In that address he said in part: "We are fully persuaded that it is not only safe but highly expedient to society at large to furnish the slaves as fully as possible with the means of true Scriptural instruction and the worship of God."

The work among the slaves was continually fostered by Dr. Capers, who afterwards was elected bishop, with such fine results that in November, 1854, a few months before his death the Conference Missionary Board of the South Carolina Conference reported the net results of this work as follows: "Twenty-six years ago the South Carolina Conference began a system of regular ecclesias-

tical operations among the plantation Negroes of the low country by establishing two missions. At present there are 26 missionary stations, on which are employed 32 ministers that are supported by the Society. The number of Church members is 11,546, including 1,175 whites. The missionary revenue has risen from $300 to $25,000. These are the material results so far as statistics are concerned."

So distinctive was the service of William Capers, in behalf of the slaves of the South in giving them the Gospel, that on the modest marble shaft which is placed over his grave as a memorial stone there is found the inscription: "The founder of missions to the slaves."

Dr. Capers was interested not only in the work among the Negroes, but also in a mission among the Creek Indians which at that time occupied lands in Georgia and Alabama. He visited the Creek agency and had an interview with the celebrated half-breed chief, McIntosh, who, though he understood English, according to stately etiquette would communicate with Dr. Capers only through an interpreter.

Dr. Capers was a delegate to the first General Conference of the Methodist Episcopal Church, South, which met in Petersburg, Va., on May 1, 1846. This body was composed of eighty-seven members, Dr. Capers being one of its outstanding and leading delegates. At this Conference a constitution for the missionary society was adopted, as a result of a report from the Committee on Missions, of which Dr. Capers was chairman. This committee not only gave careful attention to plans for conserving the work of missions among the Indians and colored people in the United States, but proposed project-

ing work into Southern Louisiana. At this same Conference plans were adopted for the opening of the mission in China.

In conjunction with the distinctive service rendered as a missionary, Dr. Capers was chosen to be the first fraternal delegate from American Methodism to the British Wesleyans. He performed this service with such ability as to merit resolutions of warmest praise for his presence and addresses.

South Carolina can be rightfully declared to be the mother of missions, both home and foreign, and her son, Bishop William Capers, the first apostle of missions in the South.

Organization of the Board of Missions

The Methodist Episcopal Church, South, in its General Conference of 1846 organized its missionary society, later called missionary board, and elected E. W. Sehon, Secretary. He declined election, and Edward Stevenson was elected to fill the vacancy. The first efforts of this Board were mainly what we now term home missions, or operations within the territory occupied by the Church in the United States. In the first annual report of the missionary society of the Methodist Episcopal Church, South, the work which had been undertaken by that board was set forth under six heads: (1) Missions in the destitute portions of the regular work; (2) missions among the people of color; (3) Indian missions; (4) Texas missions; (5) German missions; and (6) French missions.

The work of supporting missions within the bounds of the Annual Conferences, called "regular work," was soon

transferred to the Conferences themselves, which later organized Conference Boards of Missions. This proved to be a most effective way of handling missionary areas within the bounds of the Annual Conferences.

The work had developed so rapidly among the Texas missions that in the year 1847 the board took action and enrolled the Texas missions among the regular Conferences of the connection and ceased to publish them as a mission.

Among the early missions established by the board was that of a mission to California in 1849. Bishop Paine having the matter committed to him, after consultation with the Board of Missions, appointed missionaries from Georgia and Missouri who set sail by way of Panama on the 28th of February 1850. They were well supplied with Sunday school publications, with standard Methodist literature, and with Bibles furnished by the American Bible Society. It was like starting out upon a journey to a distant and foreign land. They arrived in safety and had success in their labors. They formed circuits and stations upon the faith that missionary forces would be speedily added to their numbers; but the men from the east did not come, and much of the work which they had organized was thrown into confusion and abandoned. Thus the zeal of these earnest missionaries in home territory was not fully supported by the Church which had sent them out, and this caused them to lose their initial hold upon this extremely important territory which has proved to be one of the richest sections of the United States. Their missionary work culminated in the forming of a Conference which in 1881 reported fifty-one traveling preachers, forty-four

local preachers, 4,359 white members, seven colored, and two Indian members. They began missions in the south, toward Los Angeles, and also in the north, taking in the territory of the great Northwest. In addition to this work in the Far West, a frontier mission in connection with the Northwest Texas Conference was opened, to which the board made an appropriation. This mission has long since grown into a strongly established, self-supporting group of Churches.

It will be observed that the initial work of the Board of Missions was largely in the home territory. It developed and promoted the work of preaching and the establishment of the Church, not only among foreign-born people and people of color, but also among the sections where white people had gone to establish homes on the plains of the West. In this the Board of Missions acted as the Church's directing agency. In addition to the policy of a vigorous and energetic plan of home missions inaugurated in the beginning, there have been added, since 1846, missions in foreign lands which have given to our Church a large share in the evangelization of the world.

The Board of Missions, in the execution of its policies and the formulation of its plans, has used the regular organized agencies of the Church as its instruments for advance. This is seen by the following analysis of its operations:

First, as an evangelistic agency, it sends the preacher to the neglected places to preach, to organize, to instruct, and to build up the Church, and at the same time to train native leaders, and to leave in the hands of these leaders the future development and the future progress of the Church.

Second, as an educational agency it plants the school in which the Christian mind is trained to apply Christian principles to life. Schools of all grades and kinds are established by the Board of Missions in mission territory as missionary instrumentalities. They are most effective.

Finally, the Board of Missions of the Methodist Episcopal Church, South, stands out as one of the unique organizations of its kind in North America. By the processes of coöperation wrought out through legislation, all the administrative and promotional functions of missions are carried out through the one administrative Board. It has three Departments, the Foreign Department, the Home Department, and the Education and Promotion Department. Each Department has two sections—a general section, which handles all the work of missions undertaken by the Church at large, and woman's section, which undertakes to administer the work of the Woman's Missionary Societies. The essential unity of the missionary enterprise makes this coöperation and unified administration necessary. Closer and more far-reaching plans for promoting the common task of saving the world will inevitably come in the not distant future.

Woman's Missionary Society

A story of the missionary spirit and operations of Southern Methodism would not be complete without reference to the work and achievements of the Woman's Missionary Society. This organization has been one of the supporting and highly efficient agencies of evangelism. It fosters the spirit of advance and gives tone and genuine

enthusiasm to the Churches where it is organized. Though the Missionary Society carries on through the Woman's Missionary Council and the Board of Missions a comprehensive foreign missionary program, yet it rightly comes under the discussion in a chapter on Kingdom Extension and Home Missions, because it is an indigenous organization of the Church in the United States and as such makes contribution to every phase of the work of the local Church and the pastor, as well as to the work of redeeming the pagan areas in the United States.

The first attempt to organize bands of Christian women into societies for missionary work was made in 1858 at Bethlehem, Tenn., by Mrs. M. L. Kelly. The Civil War brought this society to a close, but again in 1872 Mrs. Kelly, not to be daunted, organized societies in Nashville, Tenn. In Baltimore, Mrs. Juliana Hayes had begun organizing in Trinity Church the Trinity Home Mission. It supported the work of Mrs. J. W. Lambuth in China. The contributions of this Society from 1873 to 1878 amounted to $1,011.50, and a considerable number of organized societies were found throughout the connection.

At the General Conference of 1878 held in Atlanta, authorization was given for the organization of the women in missionary societies into a general Society under a constitution. Mrs. Juliana Hayes was the first President of the Woman's General Executive Association. From this auspicious beginning the missionary spirit grew until there were in 1898 not only a Woman's Board of Foreign Missions but also a Woman's Board of Home Missions. At the General Conference at Asheville in 1910 these were merged

into the Woman's Missionary Council and united cooperatively with the Board of Missions.

At first the work of the Woman's Home Mission Society was limited to the building of parsonages. In this work the women made permanent the Church in many communities by giving an abiding place to the itinerant preacher. But from this single line of important service the activities have multiplied in such rapid progression as to occupy to-day practically every home field.

Many of these lines of work are so important and compelling as to be indispensable to the orderly ongoing of the Christian crusade. Some of these activities are as follows:

Women are trained for the work and offices of the deaconess, many of whom are appointed to be pastors' assistants throughout the Church; Wesley Houses are established in cities among needy and underprivileged people, furnishing a center of helpful activities; Bethlehem Houses are established for the uplift of the Negro; schools for delinquent children and schools for the mountain sections of the South are provided.

In addition to these specific agencies, great contribution is made by the Missionary Societies by a strong advocacy for the disarmament of the nations and world peace. Also emphasis is placed upon the development and promotion of a line of social service that is far-reaching in its influence and effectiveness.

There are 6,880 Adult Societies in the Methodist Episcopal Church, South, with a membership of 194,190.[1] The

[1] Including young people and children there are 13,501 Auxiliaries with a total membership of 300,191.

receipts from the Societies for home and foreign work total just a little more than a million dollars per year.

Industrial Areas

The story of the achievements of the Board of Missions in the winning of certain areas of the South and in the evangelization of other races within our borders is replete with romance and sacrifice. Much can be written of these victories, but our eyes must be upon the tasks and obligations that press in upon us to-day from every side. Even in the territory that has been won we find many of our gravest and most perplexing situations.

One of the most urgent problems in the field of Home Missions lies in the industrial areas of the South. The center of activities for many of the industries of the nation is being shifted to the Southern States. This is causing a large influx of people from the mountains and the rural communities into these areas. The local Church is unprepared to meet the needs and administer to this growing industrial population. Nearly a million and a half people gain their livelihood from the textile industry alone.

In this textile field one of the greatest pieces of work which has been undertaken by the Board of Missions has been the building and operation of the Textile Industrial Institute at Spartanburg, S. C. In all the range of mission schools there are none quite like this institution. Its aim is to give to the underprivileged mill workers an opportunity to earn an education and a living at the same time. This is accomplished by the students working part time in the neighborhood mills. The great underlying

purpose of the school is to train religious leaders for the industrial population that is swarming the South. The location of the Institute is in the center of the textile industry. Within seventy-five miles of its doors the majority of the spindles in the Southern States are located. At least 75 per cent of the graduates of Textile Institute go back into mill work either as overseers, operators, or as Christian workers. Also among the graduates are a dozen or more men who are members of the Upper South Carolina Conference. Many are managers of large cotton mills, and some have entered politics and have been wholesome leaders of the industrial peoples in the matter of government. This school is a door of hope to the underprivileged; it is a place of training for leaders, who will be the leaven that will inculcate the spirit of loyalty and faith in Christian principles into the great masses of laborers in the South.

In close relationship to Industrial Missions are the Good-Will Institutes, promoted in the leading cities of the South. This work has not attracted the attention that it deserves of the Church at large, but it is one of the most significant and outstanding pieces of our missionary work. It is an experiment in social welfare which has proved to be quite effective.

The Good-Will Industries are now located in thirteen Southern cities. The purpose of these centers is to take discarded clothes, shoes, furniture, household articles, and all kinds of materials that may be salvaged, and after a process of cleaning and reconditioning to sell these articles in the Good-Will stores at reduced prices to people who are not able to buy new articles. The reconditioning itself is a

missionary activity, as it is done by people who are handicapped or have some physical disability or who are temporarily out of employment.

During the eight years since the organization of the Good-Will Industries as a special piece of social service work in the Home Department of the Board of Missions receipts from all sources have totaled $536,000. Wages out of this sum paid to the needy and distressed amount to $230,000. Seven thousand needy persons have been employed, and through the activities promoted by the Good-Will Social Centers personal contacts have been made with 900,000 people. Conversions numbered 2,014, and in addition to this employment has been found for a multitude of people outside of the activities of the Good-Will organizations. These results have all been secured by the expenditure of approximately $40,000 by the Board of Missions. This fund has not only reaped magnificent returns, but it can easily be said that the property that is now owned by the Good-Will Industries in several of the cities is worth more than the amount which has been expended from the income of the Board of Missions on this specialized effort at social service.

Other Races—Indigenous

There are other races within the bounds of the Methodist Episcopal Church, South, among whom missionary work by the Church and Board of Missions has been carried on from the beginning. These may be designated as the races which are indigenous to America. The Indians are indigenous because of primary possession and

the Negroes because they have been made so by having been transplanted in the early life of the republic.

The missionary work of Methodism in the United States was begun in 1815 by John Stewart, a Negro, who went as the first missionary to the Wyandotte Indians. His first preaching was to an old Indian chief, "Big Tree," and an aged Indian woman. They were converted and through their testimony his converts were multiplied.

Bishops McKendree and Soule visited the Indian Missions in 1824. They discovered that their religion consisted of paganism and some of the ceremonies of the Roman Catholic Church, but a large majority had renounced their old faith and practices.

The next distinctive movement was among the Creek Indians in Georgia. Bishop McKendree appointed Dr. Capers to set on foot this mission. A labor school at Fort Mitchell was organized, called the Asbury Manual School, which was superintended by Dr. Capers and which taught useful occupations to the Indian tribes. From that time until the appointment in 1887 of J. J. Methvin, who began work among the wild tribes of Southeastern Oklahoma, good results were obtained by the various missionaries who worked among the Indian tribes of the South. The Mission Board established the Methvin Institute for the education of Indian children, and this did a great work for twenty years. Its graduates to-day are prominent as Church officials and constitute the stanchest citizenship among the Indians, one of them having been elected to the Oklahoma legislature.

The Indians of Oklahoma constitute a great missionary

challenge to our Church. Many of the tribes are yet pagan, and in their ordinary contacts with the white man they meet with very little of the religion or spirit of Christ. They are preyed upon by grafting and wicked whites, who pursue them day and night in an effort to rob them of their character as well as their earthly possessions. It is a most delicate task to reach them and gain their confidence because of the abuse and ill-will that have been heaped upon them.

One of the most active agencies working in ths territory is the Folsom Training School at Smithville, Okla. It is a self-help school established for girls and boys, both whites and Indians. It serves the people in Southeastern Oklahoma and in the neighboring sections of Arkansas. About 85 per cent of the pupils in this school earn their way, as they have no other opportunity for securing an education. Eight hundred and fifty acres of land are owned by the school, and modern farming is carried on. Folsom is the only school which is making an effort to educate Indians to be leaders among their own people. Under the influence of the graduates from this school illicit stills of this mountainous section of Oklahoma have disappeared, churches have been built, and the public school system has been wonderfully improved. Undoubtedly this is one of the most efficient and direct contributions to the uplift and the evangelization of the Indian and the children of poor white people that live in the mountains of Oklahoma and Arkansas. The plant is valued at $225,000, and its support is dependent upon the contributions of the General Board of Missions and contributions obtained through the efforts of the Conference

Board of Missions of the Oklahoma Conferences. In describing the religious life of the institution, one who knows it full well has reported as follows: "The religious life of Folsom has always been very beautiful. It is a rare thing for a student to go through the school without being converted and joining the Church. It seems a natural and normal thing for a student at Folsom to become a Christian and try to lead a Christian life. Eleven of the alumni of Folsom have already volunteered for Christian life service, five as preachers and one as a medical missionary. Of its graduates, practically all have gone to other institutions for higher training, and it is a matter of pride with Folsom that not a single graduate has failed to make good."

The Negro is another indigenous race which has commanded the attention of Southern Methodist missionary enterprise. The efforts of preaching the Gospel to the colored people are closely related to the history and development of the missionary work of the Methodist Church in America. From the beginning this work was largely committed to the care of the Southern Conferences because the Negroes lived in the Southern section of the United States. In 1800, 13,000 colored members were reported in the regular membership of the Methodist Church. In the early days of Methodism the evangelization of the Negro was largely done by the regular ministry. The colored population, wherever space was sufficient, were invited to take part in all the services of the Church. The preachers in charge of the stations and circuits gave them pastoral care, attended upon them in sickness, and gave them the same helpful ministration

that was bestowed upon the white brethren in the Church. In 1846 the Kentucky Conference had but one Mission to the colored people, but numbered among its regular communicants 9,475. The Missouri Conference reported 2,529 colored persons. The Tennessee Conference reported twenty missions to the people of color with 4,268 members, and in addition thereto 3,695 members in the communions of the regular charges. South Carolina was the leader among all the Conferences in its zeal for promoting the Gospel among the colored people.

As a result of the missions carried on in the several Conferences, in 1846 a total of 29,430 colored members were reported in the missions in addition to the large number of communicants that were members of the regular circuits and stations. In the year 1870, according to steps which had been previously decided upon, the bishops of the Methodist Episcopal Church, South, met the representatives of the colored people at Jackson, Tenn., and organized them into a General Conference, thus formally establishing the Colored Methodist Episcopal Church.

The evangelization of the Negro in the United States has been declared to be the greatest missionary triumph since the day of Pentecost. A study of the Negro Churches in the United States will reveal a remarkable growth in membership. The white Churches to-day do not enjoy any such increase in number of new believers added to the rolls.

The most outstanding contribution to the uplift of the colored race is Paine College in Augusta, Ga. It was founded in 1882 under the joint auspices of the Meth-

odist Episcopal Church, South, and the Colored Methodist Episcopal Church. It has been eminently successful and has proved to be an outstanding example of interracial coöperation on Southern soil. Its Board of Trustees is composed of members of both Churches. For nearly fifty years this Board has worked together without friction among its members, and has touched the lives of nearly 10,000 colored people. The graduates of Paine College number over six hundred. A careful study of the employment of its graduates shows that 50 per cent are teaching, 18 per cent are preaching, 9 per cent are physicians, while the remainder are spending their lives in active service among their own people. The school is supported by appropriations from the Woman's Section of the Board of Missions and the General Section of the Home Department. This is one of the greatest and most fruitful pieces of missionary service that is being rendered by our Board to the colored race.

At the recent General Conference a joint committee of coöperation between the Colored Methodist Episcopal Church and the Methodist Episcopal Church, South, was approved, the same being indorsed by the General Conference of the Colored Methodist Church. This committee of Coöperation at its first meeting adopted far-reaching principles of coöperation and counsel, and will adopt plans that will promote mutual understanding and will give to the races at large a demonstration of what can be done by two races working together in the great problem of evangelization and moral uplift.

In addition to the Indians and Negroes, our attention should be called to the great need of the French people

in Louisiana. There are nearly 500,000 of these French people living in this State outside of the city of New Orleans. In this field ignorance and superstition and illiteracy are to be contended with. There is still the belief in witch doctors among these people. In fact, although born on American soil, they are in as much need of the Gospel as any group of people in the world. It is reported that a man sixty years of age, having heard the Gospel preached in his own French tongue for the first time, exclaimed, "I did not know it was anything like this." The total appropriation for this work in the Louisiana Conference is over $10,000. There is great need for a vigorous campaign that shall reach every section of this country and dispel ignorance and superstition by the light and knowledge of the Gospel of Christ.

Other Races—Immigrants

In the extension of the Kingdom through the Home Department of the Board of Missions other races besides those that are indigenous to America are encountered, and to them also the gospel of hope and salvation must be preached. This work covers the great immigrant group, which has made America a great polyglot nation. It has been said that there are in this country something like 40,000,000 people who were born under another flag or belong to the first generation Americans, being born of foreign or mixed parentage. In one sense America is a great foreign nation, in that approximately one-third of the entire population is foreign.

Our attention is first attracted to the immigrant Mexican. There are now about a half million Mexicans in

the State of Texas, and another half million in New Mexico, Arizona, and other sections of the South, including the city of Los Angeles. In fact, a total of nearly a million and a half or two million Mexicans may be found all over the United States. The city of Los Angeles contains the largest Mexican population outside of Mexico City itself. Therefore, because of this large immigrant group it will be seen that our missionary responsibility and challenge to give the Gospel to the Mexicans cannot be escaped. In speaking of missionary work among the Mexican people, Rev. R. J. Parker, the superintendent of the El Paso District of the Western Mexican Mission, declares: "If for no higher motive we ought to evangelize these people in self-defense. For if we fail to bring to them the Gospel of Jesus Christ, they will bring to us the superstition and fanaticism that have cursed Mexico through all these years."

In the effort of our Board of Missions to evangelize the Mexicans, two missions have been maintained: one called the Texas Mexican Mission, embracing the State of Texas east of the Pecos River and covering a field a thousand miles long and fifty miles wide; and the other the Western Mexican Mission, which embraces Texas west of the Pecos River, New Mexico, Arizona, and Southern California. The Western Mexican Mission has two districts. One is 700 miles and the other 800 miles long.

The missionaries in charge of this work, under the auspices of the Board of Missions, have labored so effectively as to cause the General Conference, at its last session at Dallas, to give to these two Missions the status

of Annual Conferences. In addition to the work of evangelism, schools in important centers have been established for Mexican boys and girls. Notable among these is the Lydia Patterson Institute for boys and the Effie Eddington Institute for girls in El Paso, and in San Antonio the Wesleyan Institute, which has made remarkable contribution to the education of Mexican boys. Under the auspices of the Woman's Section of the Board of Missions, Holding Institute at Laredo, Tex., for boys and girls, and Valley Institute at Pharr, Tex., for girls, are doing outstanding work.

The progress of missionary work among the immigrant Mexicans has been most satisfactory, and a careful survey of it indicates that it has made most rapid advance. Our institutions, such as social centers and schools, surpass in numbers those of other agencies working in the same fields. Without boasting, our Methodist Church records more members than any other denomination working in this area. Also, there is a larger number of workers and a larger number of organized Churches than is found in any other denomination. It is a noteworthy fact that the Mexican Missions have a record of meeting their financial obligations in full, and show themselves to be falling in line with the plans and purposes of the spirit of Methodism in a most satisfactory and wholesome way. In reporting on this spirit Rev. Frank S. Onderdonk, a leader of great reputation among the Mexicans, says the following: "The spirit of the Mission is very fine. Four Churches continue to be entirely self-supporting while a number of others are half or more so. In proportion as our Mexican people rise in their economic

conditions, they increase their gifts. We still maintain our good record for paying in full the benevolences assessed against us."

On the Pacific Coast we have another group of immigrants, the Japanese and Koreans that have come to reside in California. Many of them before coming to the United States have accepted the Gospel in their native lands, and thus are ready to aid in any missionary endeavor. In behalf of these peoples the California Oriental Mission has been established and is operated under the direction of the Home Department of the Board of Missions. The work of the Mission among the Orientals is very slow and attended with many difficulties. Many Buddhists have come into this country also, and when one of the Orientals shows a tendency to accept Christianity, the Buddhist forces throw all their strength against him and urge him to continue with them in Buddhist practices. In Oakland, Calif., the Buddhists have built a large temple and a great community center in which they carry on many activities interesting to young people, and thus endeavor to draw the young from Christian influences. It is stated that while there are sixty or more churches for Japanese in California, there are as many Buddhist temples. The Buddhist priests in these temples are very active, and while the Japanese parents may desire their children to receive instruction in the Sunday school, yet the Buddhist priests use every worldly inducement to attract them from Christian teachings. Thus this Mission among the Orientals has not only to combat the ordinary influences of evil and materialism that attract the Orientals coming to this country but also must

overcome the influences of a pagan religion. Rev. W. A. Davis, reporting on the work of this Mission, says: "The California Oriental Mission consists of two districts, so divided because we serve both the Japanese and the Koreans, whose language, customs, and sentiments are very diverse. Each group is composed of intelligent, vigorous, industrious, and frugal people. They have all shared alike in the bitter propaganda against Oriental people, much of which has expressed itself in our laws. Now they have adjusted themselves to the new conditions, but this readjustment has not been accomplished without much loss and disappointment."

In addition to the evangelistic work, language schools are conducted for Japanese and Korean children. Strangely enough, the languages taught are the Japanese and Korean languages. The non-Christian parents are anxious for their mother tongue to be taught their children. Seizing this opportunity, the missionary leaders have established schools, which have become real evangelistic agencies. The parents have become very friendly to the Church through the good work of these schools, and the seeds of the Gospel have been sown in many hearts.

During the year 1929 the California Mission gave for the support of its own work $11,148. There are 112,000 Japanese and 3,000 Koreans in the United States. They must be evangelized because the greatest contribution our civilization can make to them is to give them the Gospel of Jesus Christ.

Also our attention is further called to work among the Cubans. The General Conference at Dallas organized a new Mission called the Latin Mission, which is to com-

prise work among the Cubans, Italians, and other foreign nationalities living in the State of Florida. The moral condition of these people, in Tampa especially, is very bad. It has been declared to be a "blot on Florida and a disgrace to the rest of the country." It has been hoped that by the influences of a separate Mission under the direction of specially trained leaders these people can be induced to put away their evil ways and accept the righteousness of the Gospel. One Church is maintained for the Italians in Tampa and three for the Cubans. The harvest is ready but the laborers are all too few.

City, Country, Mountains

Among the white people living all over the South problems of evangelization are furnished from every section of the country. The cities have their peculiar problems. The rural Church with its unsettled condition of the past few years gives great concern to Christian leaders. And always the great group of people lying in the mountain sections of the South furnish opportunities for preaching and service that tax our resources to the limit.

An attempt to reach the groups of people in the cities that do not come to our established Church centers has been made largely by the establishment of institutions that take on the nature of social centers. The building of Wesley Houses, the support of institutional Churches, and the coöperation with the pastors of city Churches in the employment of special workers for certain sections and classes of people are plans of work that have been adopted.

The rural or country Church problem is one that demands specific help, and a policy of concentration and

united effort in this field awaits a forward movement and the liberal offerings of our people. The rural sections seem to have been neglected, and are crying out for the leadership that will give them a directive policy that will bring about a revival of interest not only in the Church itself but in the vast numbers of unchurched and unevangelized people that live all about them. The effort of the Board of Missions has been to establish demonstration charges in certain sections of the country, which make an effort to bring about the erection of a model plant, one which combines the interests of a community in a great coöperative program. One of these demonstration districts has operated in the Hillsville Mission in Virginia. As a result of this work, it has been declared by careful observers that the community has made greater progress during the past three years since this work was established than during the entire preceding twenty years of Church activity in that town. Similar demonstration districts have been opened up in connection with Conference Boards of Missions in North Carolina, in Arkansas, and in the Holston Conference. Helping rural communities to a larger Church life and to a wider evangelization of their neighbors is a field for intensive efforts and presents vast possibilities for service.

The mountain sections of the South have always presented one of the greatest fields for missionary service. It has been said that the mountain man has an inherited conviction of God and a vivid sense of his management of the world. Within the Annual Conferences whose territory includes large mountain sections, extensive work has been done in the establishment of schools which have

made successful contribution to Christian leadership in these sections. Notable among these are Hiawassee College in Tennessee by the Holston Conference; Young Harris College in Georgia by the North Georgia Conference; the Lindsey-Wilson School at Columbia, Ky., by the Louisville Conference; the Ferrum Training School at Ferrum, Va., by the Virginia Conference.

In addition to these educational institutions for mountain folks, the Home Department of the General Board cooperates with the Annual Conference Boards in mountain work in the following sections: Wolf Creek in North Carolina; Springdale in North Arkansas; and West Plains in Missouri. The General Board also assists in the work done in the mining section of the Bluefield District of the Holston Conference, which is strictly mountain work, as the miners come from the surrounding mountain fastnesses. In this same Conference about half the work of the Big Stone Gap and the Tazewell Districts comes under the head of mountain work; the Beckley District in West Virginia is entirely rated as mountain work; while in the Kentucky Conference about half the work of the Danville and Lexington Districts comes under the same heading. In all this mountain work the General Board lends a helping hand.

Arizona—New Mexico

In the beginning days of home mission work as already recounted, the Board of Missions made large contribution toward winning many sections of the great West to Christ and Methodism. There yet remains within this area a field which is the peculiar responsibility of South-

ern Methodism. Arizona and New Mexico, rapidly filling up with people from the East, some seeking health and others bent upon new adventures in life, furnish to the missionary forces of the Church to-day one of the fields for greater activity. To some people it may seem strange to regard Arizona as a mission field, but it will soon be realized that the great mixed multitudes who come here leave all semblance of religion behind. It has been declared by one of the missionary pastors working in this area that "the people in this great State are not looking for a new religion, but they want the one thing that Methodism can give them, a genuine gospel religion." During a period of seven years since the organization of the work in Arizona, Bishop Hay reports that is has made a gain of 70 per cent in membership, and the number of congregations has increased 52 per cent. The per capita giving for the Conference has increased and stands at $21.99 for the year 1929. Methodism is the most outstanding religious denomination in the State. The Home Department of the Board of Missions appropriates yearly for the support of pastors and missionary evangelists in this area $12,000. We should spend enough money to get the work on a substantial basis and thereby complete the winning of the West for Methodism. It would be one of the great achievements of this generation. And in New Mexico, to which has recently been added the Denver Conference, there awaits also a real opportunity.

An Appeal

The General Conference has placed upon the liberality and willingness of the people of Southern Methodism,

2,500,000 strong, the development and continued successful operation of the missionary work in the home field. It has laid upon the Church an apportionment for what is usually called overhead expenses, which is paid by the Annual Conferences on the General Benevolences or apportionments, but in addition to this it is asking the people of Southern Methodism to make a great freewill offering of a minimum of at least $1,200,000 to help sustain the work of missions and other great interests of the Church. This offering is called the Kingdom Extension Offering, and it is to be presented to every congregation and every individual during the months of January and February. This offering is not only to sustain the work already established but to enable us to develop new and inviting fields. Of the total asked for in this offering, the Board of Missions is allotted $900,000, the General Hospital Board $50,000, the Board of Church Extension $75,000, and the Board of Christian Education $175,000. The work which has been described in the chapter on Home Missions, with its vast opportunities for expansion, is included in this program, and unless the people respond to this impelling need we can but mark time and in some quarters call upon our missionaries and leaders to beat the drums of retreat. The call to evangelize and establish Christian institutions within the mission areas of the South is insistent, and its demand is upon our souls. The unevangelized areas of our cities, the mountain sections of the Church which have not yet been entered, the intensive work that must be done among the Orientals and the Mexicans, the coöperative work for the uplift of the Negro and the salvation of the Indians call for every

true son of Wesley in the South to stand by and provide that which will enable this work of the Gospel to go forward without hindrance or defeat. Every Methodist is expected to come to the help of this mighty movement in the period when appeal is made for the Kingdom Extension Offering.

CHAPTER III

KINGDOM EXTENSION AND FOREIGN MISSIONS

Foreign Missions

FOREIGN Missions is the phrase used to describe the work of the present-day Church in preaching Christ and implanting his truth in areas designated in the New Testament as the "regions beyond." The achievement of the Protestant Church in non-Christian countries is one of the signal triumphs of the Christian movement. The rise of the modern missionary movement began about the time Carey went to India, Judson to Burma, and Morrison to China. Roman Catholic missions had already made some headway throughout the world, but up to this time Protestantism was busy building its own foundations. When the Protestant Churches carried out even in a small way the Great Commission it was then that they began to grow and increased mightily.

The aim of the foreign missionary movement has ever been one of the deep concerns of the Christian Church. The London Missionary Society, one of the oldest organizations of its kind, had printed on the first page of its report for many years the following as the aim of its activities: "The sole object is to spread the knowledge of Christ among the heathen and other unenlightened nations." The matter of establishing an organized Church seemed not to be contemplated in the plan of the first

missionary societies. After many years of effort, however, it was discovered that the bringing of non-Christians into the Kingdom of God involved more than the mere proclamation of the truth. The development and organization of the Christian Church were found to be essential. So in 1806 William Carey, outlining principles upon which the members of the mission in which he was engaged should operate, stated it to be the duty to "study native customs, to do good generally, to preach, to cherish every native grace and gift and enlarge them, to found Churches, to translate the Scriptures, and to establish schools." In this statement the aim of the missionary movement began to take on larger proportions, looking to the setting up of Christian groups which would eventuate in the Christian Church. Some of the great agencies that promote foreign missions of the present day set forth their controlling aim in a clear and definite proclamation. Thus the Presbyterian Church of the U. S. A. states the supreme and controlling aim of its foreign missions to be "to make the Lord Jesus Christ known to all men as their divine Saviour, and to persuade them to become his disciples; to gather these disciples into Christian Churches, which shall be self-propagating, self-supporting, and self-governing."

The Methodist Episcopal Church in a joint conference of nationals and missionaries, recently held in India, declared it to be the aim of that Church "to do its part in helping India (and the rest of the world) to see and to accept Christ."

It has ever been the aim of the Methodist Episcopal Church, South, in its foreign mission policy to preach

Christ to the heathen, to urge his immediate acceptance through faith, to gather the faithful disciples into the organized Church, to place upon native leadership the responsibility for the government of the Church, and always with all energy and enthusiasm to press out into the "regions beyond," proclaiming and preaching the acceptable year of the Lord.

These aims have not been fully accomplished in any single mission field. The Church has been working diligently at the task and the records show victory and achievement. The fact remains, however, after a careful survey of the situation throughout the world, that the Christian Church has just begun to realize the immense tasks and responsibilities of the foreign missions movement. In no sense is it completed. It is still in the dawn, yea, the early dawn, of its day of labor.

The Foreign Missionary

The unique figure of the foreign missionary enterprise is the foreign missionary. He stands out in Christian history and achievement as the successor of the Apostles. The missionary is honored by the same calling that came to Paul and Barnabas. The Holy Spirit was commanding the Church to enter upon an adventure of faith and said: "Separate me, Paul and Barnabas, for the work whereunto I have called them." The foreign missionary is separated and assigned to the leadership of a great undertaking. As a pioneer, he has been heroic and self-sacrificing. As a constructive builder, he has shown a genius for organization. In his ability to use native gifts and talents he has been the master of a great resourcefulness.

Because of the rise and growth of the Church in foreign missionary territory and the development of national leadership, often the question has been asked, "Do we still need the foreign missionary?" The most conservative and constructive national leaders of the younger Churches which have been established in mission lands exclaim without a dissenting voice that they do not see the time ahead when the missionary will not be needed. In fact, Dr. David Yui, one of the great Christian leaders of China, has declared "that missionaries ought to have a permanent place in China," and he added, no doubt thinking that the materialistic trend of events might some day overcome the Christian order in America, "just as we hope Chinese missionaries will in the future have a permanent place in America, if I am permitted to say so."

Among the many reasons that demand the continued service and work of the foreign missionary, consideration should be given to some outstanding facts: First, "virgin fields still await the sower." There are in the world to-day many portions of the human race among whom the Gospel seed has not been sown, and consequently no harvest of Christian fruitage has been realized. Second, there are still primitive peoples in the world to whom must go the missionary if they are to hear the words of salvation. Third, there is pioneering work to be done, even in lands where the Church under the foreign missionary has been strongly established. It will be yet many generations before the younger Churches of mission lands will be able to bear the burden of pioneer work. Fourth, the creation of a Christian literature, the development of Christian educational institutions, and the

need for skilled scientists, such as doctors and nurses, witness the wide-open doors that beckon the consecrated missionary. Lastly, the economic depression and miserably low standards of living in many of the countries of the world are reasons for calling upon the Christian Church to help solve the problems of human existence and the preservation of human life. This responsibility cannot be dodged or trifled with. The call is loud and insistent and furnishes a new field of endeavor in which to apply the principles of the Sermon on the Mount.

The type of man needed for the work of a foreign missionary is hard to produce except in the crucible of Christian experience. He must be certain about God. He must know that reliance upon his own gifts and attainments will be futile. He must believe in the creative powers and gifts of Christ. In his heart he must know the forgiveness of Christ and the power of his resurrection. He must be the sole representative of Christ and the movement of his Spirit among men. He must recognize human personality in other nationalities and in all humanity. He must share with others his experiences in the truths of God which have made his own soul free. In such a spirit he becomes an ambassador of God, a peacemaker among the nations, a constructive builder of Christian character. As such he will be needed for generations to come, and his work will add a deep and lasting glory to the name missionary.

Southern Methodism in Foreign Fields

The Methodist Episcopal Church, South, though handicapped by events of history and periods of reconstruction

within its own organization, has undertaken to discharge its obligation to the nations of the world.

The first foreign missionary work undertaken by the Methodist Episcopal Church, South, was immediately after the separation of the Methodist Church in the United States. In 1846 resolutions were passed by the Board of Missions requesting the authorization of a mission to China. The General Conference which met in the city of Petersburg, Va., in the same year, indorsed this action and gave authority for the opening of the mission. William Capers, Chairman of the Committee on Missions of that General Conference, states in his report "that the Committee on Missions has duly considered the subject of the expediency and importance of instituting a mission to China and is unanimously of the opinion that such a mission should be set on foot without delay." Adopting the report, the General Conference instructed the bishops to select and appoint two missionaries to China. Charles W. Taylor and Benjamin Jenkins, of South Carolina, were appointed. They sailed from Boston April 24, 1848, and arrived in China in September of the same year. Thus began the foreign missionary work of the Methodist Episcopal Church, South.

During the Civil War in the United States, because of lack of communication, the only Southern Methodist missionaries then in China, Drs. Young J. Allen and J. W. Lambuth, were forced to make their own way without the support of the Church in the South. As heroic representatives, they sought employment and continued to preach and build up the work, hoping that connections

could be reëstablished after the restoration of peace in the homeland.

Bishop Keener became interested in Mexico, and in 1871 opened work there by bringing into the Methodist Church a small group of Christians which had been gathered together by one Sosthenes Juares. Juares had founded this group of believers on Protestant principles after having read a copy of the Bible which came into his hands. Later Bishop Keener sent a native Mexican preacher, who was in the United States, to work with the young mission in Mexico. This opening in Mexico was unique in that it started through the instrumentality of native Mexican preachers.

Brazil was entered in 1875 and 1876 when the Rev. J. J. Ransom was sent to that country with the understanding that he was to support himself. It was in 1876 that Bishop Granbery organized the groups of circuits and stations into an Annual Conference with three members, all of whom are now living—J. L. Kennedy, J. W. Tarboux, and H. C. Tucker.

In 1886 the mission to Japan was begun by the appointment of Dr. and Mrs. J. W. Lambuth, Dr. and Mrs. W. R. Lambuth, and Rev. and Mrs. O. A. Dukes as missionaries to Japan. They were transferred from the China Mission.

In 1896 China again furnished missionaries for another open door. Dr. C. F. Reid, Mrs. Josephine Campbell, and C. T. Collier were transferred from the China Mission to Korea, where they laid the foundations of another mission of Southern Methodism.

In 1898 the mission to Cuba was established when

Bishop Warren A. Candler crossed the Gulf of Mexico before the Spanish army had evacuated Cuba, and soon had work started in Havana, which has spread to the principal centers of the island.

As Missionary Secretary, Walter R. Lambuth in 1912 visited the Belgian Congo in the continent of Africa, and two years later as bishop in charge opened the Congo Mission with six missionaries.

At the close of the World War, because of the poor state of Protestantism in Europe, strong missions were opened in Czechoslovakia, Belgium, and Poland by W. B. Beauchamp, Missionary Secretary and later bishop in charge of these fields.

The agencies which have directed this work have been the General Board of Missions in the beginning with the Woman's Foreign Missionary Society later as a valiant ally. And still later the United Board, with men and women coöperating, have brought about most substantial results.

In our foreign missions we have to-day 480 missionaries, including wives; 691 native preachers; 72,860 members; 250,000 adherents; 939 church buildings; 316 schools; 32,036 pupils.

China

China has frequently been called the greatest mission field in the world. It is great in its geographical outlines; it is great in its solidarity and unbroken continuity as a nation; it is great in its population of 450,000,000 people. Despite famine and pestilence, war and floods, China

is great in her proud survival throughout the centuries and in the solid character of her people.

The Mission of the Methodist Episcopal Church, South, in China is located in the populous valley of the Yangtze River. It takes in the great cities of Shanghai, Soochow, Huchow, Changchow, and Sungkiang. Among the notable names of the first missionaries are to be found those of Young J. Allen, J. W. Lambuth, A. P. Parker, C. F. Reid, W. H. Park, Lockie Rankin, Josephine Campbell, Laura Haygood, and Helen Richardson. These missionaries and their successors built a mission that is distinctive for the many agencies which it fosters for the evangelization of China.

The Soochow University system for boys with headquarters in Soochow and the McTyeire School for girls in Shanghai have been subjects of favorable comment by educators throughout the world. In the Soochow University system, which includes the University proper at Soochow, the Law School at Shanghai, and three Middle Schools (high schools), there is an enrollment of 1,500 students. Many of the students at Soochow and McTyeire are impressed by the spirit of these schools and become Christians.

A philanthropic as well as Christian agency of our mission in China is its medical work. At the hospitals located in Soochow, Huchow, and Changchow a wide range of service at the hands of skilled Chinese and American physicians and nurses is available for the sick that throng them on every side. These hospitals are great preaching centers and are known for their ministry of love as well as healing.

Evangelism of the true itinerant type has also been promoted and encouraged by our leaders in China. "Truly the wide-open door of the past quarter of a century is not yet closed in China," declared Dr. John C. Hawk recently. "Each trip I have made across the Yangtze River into that practically untouched territory of Dzongming, Haiming, and Pohsoh has made me wish that I could be appointed especially to this great field with a number of Chinese coworkers so that we could endeavor to take that section for Christ. Truly it is a great challenge."

Great institutional centers have been built in China for more definite evangelistic activities. In Shanghai the Moore Memorial Church and the institutional center in Huchow are such plants, which are most effectively in operation.

And now as a result of these years of faithful preaching, there comes, inspired by the Chinese Christians themselves, the "Five-Year Evangelistic Campaign." The motto of this is "The revival of China, beginning with me." O! that American Christians would plan a revival that "would begin with us."

Mexico

Mexico is our nearest foreign neighbor. Our traders and missionaries have gone into Mexico in large numbers. The Mexican people also have crossed the Rio Grande into the United States in search of ways and means to live. It cannot be asserted that the American trader by his activities has enhanced the reputation of the Untied States as an altruistic nation. "Dollar diplo-

macy" has been charged against him. In the Christianization of the world, not only relationships between individuals must be upon a plane of righteousness, but also relationships between nations in the matter of trade and the development of natural resources must be characterized by righteous dealing. The enlightened and favored Christian nations must take the lead in creating a relationship of mutual regard and respect. It is one of the first steps in winning the world for Christ.

With the Spaniards who came in quest of gold came the priests of the Roman Catholic Church to Mexico. The process of conversion was one which permitted a nominal acceptance of the Church and its authority, but allowed the pagan practices of the natives to be continued. This resulted in a pagan and Christian coalition which, with the passing of the years, has not risen much above the original pagan ideas.

Within recent years Mexico has put forth strenuous efforts to free herself from the influence of the Roman Catholic Church in national matters. To effect this, drastic laws forbidding foreign priests or preachers to perform the functions of their offices in the republic have been rigidly enforced.

This has caused the recall of all ordained missionaries from Mexico; thus upon the shoulders of trained Mexican preachers and the lay missionary men and women has the burden of evangelization rested. They have done their work well.

The Mission in Mexico of the Methodist Church, South, sprang forth of itself. During the early days it was located in Mexico City, and plans were laid to cover

the whole country. Later when the Protestant Churches with missions in Mexico worked out a plan for the division of the territory the Northern States of Mexico were given to the Methodist Episcopal Church, South. Dr. Andrés Osuna, in speaking of this territory, says: "The field of the Southern Methodist Church in Mexico is limited to the States of Chihuahua, Coahuila, Durango, Nuevo Leon, and parts of Sonora and Tamaulipas, with an estimated area of 334,000 square miles and a population of about 2,000,000. This area lies in the northern part of Mexico where we find the best population of the country. Here even the lowest classes have made more progress than in any other section."

Another great advance in the missionary operations of our Church, which attests its success, was the union of the Annual Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, into the Methodist Church of Mexico. A commission representing the General Conference of the Methodist Episcopal Church and one representing the Methodist Episcopal Church, South, the latter composed of Bishop Warren A. Candler, Bishop Sam R. Hay, Dr. O. E. Goddard, Rev. C. A. Bickley, and Dr. Frank Onderdonk, met in Mexico City, July 7, 1930, and formulated a basis of union. On September 16, 1930, the Mexico General Conference met in Mexico City. Rev. Juan N. Pascoe was elected the first bishop of the Methodist Church in Mexico.

Brazil

Brazil is one of the great republics of the world. It has a population of forty million people and an expanse

of territory that outstretches that of the United States of America. Rich in resources, it bids fair to make large contribution to the wealth of Latin America. The language of Brazil is Portuguese. The remaining countries of South America speak Spanish. Of the forty million population, more than 29,000,000 are native born; 558,000 are Italians; 219,000 Spaniards; 52,000 Germans; and 80,000 Japanese. The great tropical forests are the abiding places of unnumbered tribes of Indians. Brazil proudly claims to be the melting pot of the world, "where no color line exists, no race prejudice, and where the 'weld' will be complete and eternal."

The Methodist Episcopal Church, South, is alone responsible for missionary work in Brazil as it pertains to Methodism. The remainder of South America is in charge of the Methodist Episcopal Church. Our responsibility and duties, therefore, to this great country constitutes one of our major tasks as a Church. Brazil furnishes one of the greatest opportunities of this generation to establish another branch of the great Wesleyan movement. Already we are firmly entrenched.

In 1875 Rev. J. E. Newman, who had gone to Brazil as a colonist, was recognized as a missionary, and in 1876 J. J. Ransom was sent to Brazil on a self-supporting basis. These heroic beginnings have their counterpart in the coming of the Methodists to North America under Asbury.

From this small beginning the Board of Missions and the Woman's Missionary Society, and later these organizations in their united relationship, began sending out missionaries in large numbers, until there has been es-

tablished in Brazil in the past fifty-five years a Church of sufficient numbers and such power of leadership that the General Conference meeting in Dallas, Tex., in May, 1930, gave permission that this should be organized into an autonomous Church. A commission composed of Bishop Edwin D. Mouzon, Judge W. Erskine Williams, Rev. F. S. Love, Rev. J. L. Clark, and Miss Esther Case was ordered to proceed to Brazil for the purpose of carrying out the instructions of the Conference. On August 28 the Brazil General Conference was organized, and Rev. J. W. Tarboux, a veteran and retired missionary, was elected the first bishop of the Methodist Church in Brazil. Thus a signal honor comes to a missionary. The organization of the autonomous Methodist Church in Brazil is one of the outstanding achievements of modern missions. Our missionaries will be liberated from the detailed functions of the organized Church and will be enabled to press out into virgin fields bent on larger conquest in Jesus' name.

The Methodist work in Brazil is confined to four States. Immediately we must press out into the remaining fourteen States with a national program supported by the watchword, "Brazil for Christ."

With a great Publishing House at Rio to prepare and print literature, with Granbery College at Juiz de Fora to train the ministry, with Bennett College at Rio to give culture and leadership training to young women, with subsidiary schools, and with missionary men and women devoted to the idea of capturing Brazil for Christ, we are now ready in Brazil for the great advance.

Japan

Japan is a serious nation of people. Living for the masses in Japan does not come easily.

The modernization of Japan under the famous Emperor or Mikado of the Meigi Era was remarkably and swiftly done. Japan adopted the ways of the Western world in establishing a sound educational policy, in the modernizing of industry, and in the building of a great navy and army.

Japan is a small island, and her teeming population of sixty-five millions live in every available part of the Empire.

Japan has also had much to do with religion. Mr. J. Shimomura, in charge of the Religious Bureau of the Department of Education, has recently made a statement concerning the influence of religion in Japan which is significant. "About 75 per cent of her people are Buddhist. It cannot be said, however, that they are real believers in Buddhism in the sense in which the Christians in Japan believe in Christianity. An investigation was recently made of the religious beliefs of students in 177 colleges, and the result showed 52½ per cent listed as Buddhists and 41 per cent as Christians. Since the students of the colleges and universities in Japan represent the leadership of the future, the immense influence of Christianity upon that leadership can be readily seen. Buddhism does not make any great showing in philanthropy and in attempting to improve social relationship. There are many indications that Buddhism is largely nominal, and that within the next fifty years it will probably lose its place and influence in Japan."

The forces of Christ are astir in Japan. "Japan for Christ" is the watchword of the Christians and the Christian missions in Japan to-day. Under the leadership of Toyohiko Kagawa, there has been launched a nation-wide movement to win a million souls for Christ. Kagawa has manifested the spirit and power of Christ by refusing high positions and large salaries and by devoting himself to bringing Christ and his Gospel to the solution of the social and industrial problems of the Japanese people. This work made him the logical leader in the "Million souls for Christ" movement. Kagawa and his supporters are careful to explain that they are not after mere members. They do not want card-signers. They are seeking to augment the Christian forces in Japan by adding "such as are saved" to the Church. Kagawa says: "The time is ripe for just such a movement. I have never seen such an opportunity in Japan before. If we wait until materialistic Bolshevism has acquired a foothold in Japan, it will be very difficult to do evangelistic work among the laborers and peasants. Now is the critical period of the whole evangelistic movement in Japan."

The work of the Methodist Episcopal Church, South, in Japan is encouraging. Notable successes have been achieved in every department. Opened in 1886 by J. W. Lambuth, the Japan Mission is outstanding in its achievements and record. In the short space of forty-four years the work outlined for the mission has been done most effectively. Twenty years ago the Nihon Methodist Church, which was the union of the Canadian Methodist and the Methodist Episcopal Churches, was organized. This was a great experiment and has been eminently suc-

cessful. The Methodist Episcopal Church, South, has furnished two of the five Japanese bishops which have been elected to that office in the Japan Methodist Church, the late Bishop Uzaki and the present Bishop Akazawa.

The Kwansei Gakuin is one of the greatest mission schools in Japan, if not in the world. This school, organized by W. R. Lambuth, later Missionary Secretary and Bishop, has grown to the status of a Christian university. It is now operated by the Japan Mission of the Methodist Episcopal Church, South, and the Mission of the United Church of Canada, and enrolls nearly 2,000 students.

The Hiroshima Girls' School is another institution of notable growth, and its contribution to Christianizing womanhood in Japan is incalculable.

The day-dawn of Christian conquest in Japan is upon us. In a message to the Christian world a few months ago Toyohiko Kagawa says: "Japan is waiting for Christ, and Japan will win in Christ. Probably nowhere else in the world is there such a ripe field for Christ at present. The Christianization of Japan will mean the Christianization of the Orient."

Korea

Korea was once called the "Hermit Nation." This is no longer true. In 1882 Korea signed a treaty of commerce and friendship with the United States, and gradually her ports were opened to the world. To-day Korea cannot be called a pagan nation, for no non-Christian religion holds dominance or sway in the land. The religion of Korea is the religion of Jesus Christ. Over five

hundred years ago a golden era came to Korea under the Koryn Dynasty, whose capital was the city of Songdo. The downfall of that dynasty brought the Buddhists, who had been quite influential with the Emperor and statesmen, under the ban of the new dynasty, which had established its capital in the city of Seoul. For centuries no Buddhist priest was allowed to enter this capital, and the ban against them was not lifted until just a few years ago. While Buddhism has survived with its temples in the mountains, yet scholars and leaders have paid very little attention to it throughout the years.

Christianity was early introduced by French Catholic priests and gained some headway. However, it suffered severe and terrible persecutions. Protestant Christianity entered at a time when Korea was getting ready to come out of her isolation. The beginning of Protestant missions had to be cautiously planned and carefully executed. Religious worship was held behind closed doors. The first converts were baptized secretly. When it is declared to-day that the religion of Korea is the Christian religion, one can but exclaim, "What hath God wrought!" Undoubtedly Christianity to-day dominates more than any other religion the student life of the country, which will count for much in the years to come. Also with two great autonomous Churches—the Presbyterian Church set up some fifteen years ago and the autonomous Methodist Church organized in December, 1930—the substantial and constructive advances of the Kingdom of God are vividly set before us.

One unique feature of the Protestant mission groups working in Korea was an early division of territory.

This gave no occasion for overlapping of effort. The building of altar against altar was, therefore, eliminated from missionary methods and plans.

The Korea Mission of the Methodist Church, South, is located in the center of the peninsula. About 1,500,000 Koreans reside within this region. Three of Korea's largest cities are in this territory: Seoul, the capital, Songdo, the ancient capital, and Wonsan, quite a flourishing city with one of the best harbors in Oriental waters.

Attention was attracted to Korea about twenty years ago because of the revival fires which began to burn in practically every part of the country. This revival had its beginning in Wonsan under the leadership of Dr. R. A. Hardie, who was the ranking missionary of the Wonsan Station of the Southern Methodist Mission at that time. It became one of the greatest revivals of missionary history and spread throughout the whole country. Its influence and results were felt in Japan and China.

The Southern Methodist Mission in Korea was opened through the instrumentality of Yun Chi Ho. His father, General Yun, a Korean statesman of great ability and reputation, gave some money for the establishment of a school under Christian auspices. This school was to have as its aim the dignifying of manual labor. This was something the middle and official classes were loath to recognize. Though the Church was slow to carry out promises made to Minister Yun and his son, Bishop Candler on a visit of episcopal supervision to the Orient came to Songdo and laid the foundations of the Anglo-Korean School with Yun Chi Ho as its first President. Later Holston Institute for girls was organized in the same city.

Because of economic depression and political distresses, the Koreans of the territory of the Southern Methodist Mission have frequently migrated to more favorable communities. Many have gone across the border into Manchuria. However, Korea has been one of the most fruitful mission fields in the world. Despite persecution, fire, and sword, the Church stands firmly rooted in the character and will of the people.

Cuba

The Pearl of the Antilles! Cuba is a most beautiful country. It has a population of nearly three and a half million souls. Havana as approached by ship from the gulf presents one of the most beautiful shore lines to be seen in the world. The cities of Cuba are clean. The sanitary methods introduced under General Leonard Wood have been kept to a high standard of efficiency.

The population of Cuba is made up of a variety of peoples and races. One finds the Spaniards, Chinese, Negroes, English-speaking Negroes from Jamaica, and Americans. There are about 300,000 Spaniards, mainly belonging to the laboring classes. There are about 90,000 Chinese, who are the market gardeners of the island. It has been estimated that the population is about 60 per cent white, 30 per cent Negro, and 10 per cent foreign.

Cuba is nominally Roman Catholic. There is very little fanaticism on the island, and the relations between Protestants and Catholics are most friendly. In fact, the Cubans are drifting away from any Church, being attracted frequently by theosophy, spiritualism, and similar cults.

Immediately after the close of the Spanish-American War, Methodism of the United States began to look on Spanish America as a field for missionary endeavors. Consequently Porto Rico, an American possession, was allotted to the Methodist Episcopal Church and Cuba to the Methodist Episcopal Church, South. Bishop Candler, Dr. Walter R. Lambuth, and some members of the Florida Conference crossed over to Cuba, and in 1898 opened the Southern Mission in Cuba.

From this small beginning the work has grown to very large proportions. While the Presbyterian, Congregational, and Baptists Missions are at work in Cuba, they have restricted their operations to only certain portions of the island. The Southern Methodist Episcopal Church is the only one that occupies the whole island, including the Isle of Pines. This gives our Church a most commanding and strategic position in Cuba.

The educational work of the Cuba Mission has been well laid out in Candler College for boys in Havana and Buena Vista College for girls and normal school students also in Havana. Pinson College in Camaguey, where the ministerial training work is carried on, has a fine outlook for success, if the Church in America will give it proper buildings and working equipment. The girls' schools at Cienfuegos and Matanzas are fine evangelizing agencies.

One outstanding feature of the Methodist work in the island has been the emphasis which has been placed on the work of direct evangelism. This has been done in several ways: by emphasizing the work, and organizing Sunday schools, by colportage, and by street preaching. In the

great plazas of Cuban cities very frequently street meetings and evangelistic services are led by Dr. Louis Alonso and other Cuban evangelists and preachers, with the cooperation of the missionaries—men and women. These meetings are largely attended, and a respectful hearing is always given by the assembled crowds.

Our task in Cuba is by no means finished. A great and effectual door is opened for the work of evangelism. The people are fair-minded, tolerant, and open to the appeals of the Gospel. Our Church must move aggressively forward until we take Cuba for Christ.

Europe—Africa

The Methodist Episcopal Church, South, entered Europe at the close of the World War to bring relief to the peoples of the war-torn nations. It was soon discovered that these nations needed and desired spiritual consolation as well as material aid. Thus the relief work gradually grew into Missions in Europe located in the Kingdom of Belgium and the Republics of Czechoslovakia and Poland.

In Belgium we have to-day about 1,000 members. Our Methodist colporteurs sold nearly twenty thousand Bibles, New Testaments, and other religious books in 1929. A school for girls in the city of Brussels is doing excellent work. The work of evangelism has been a success, though much opposition has been encountered from the priests. The indifference of the people to any religion is appalling. An institutional center has been purchased at Molenbeek, one of the divisions of the Flemish portion of the city of Brussels. A Bible school for young preach-

ers has been organized. "Slowly but surely our Church is growing in little Belgium."

Poland is perhaps one of our most difficult fields in which the Methodist Church, South, has undertaken work. Opposition has not come from the people. "Methodism has a distinct appeal to the Slavic people largely because it is a religion of the cool head and the warm heart. That religion is so largely a matter of emotion and heroic living makes us very hopeful of the future of Christianity in Poland, for these very qualities appeal to the Poles. They are seeking for truth and will find it, but their response will be quicker to genuine Christian love. Cold logic will impress them, but warm sympathy exemplified in Christian lives will win them first." [1]

The Mission in Poland has stations in Lwow (La-Vuff) in Katowice (Katowitsi) in the mining regions of Silesia, in Poznan, a great city belonging to Germany before the war, and in Wilno among the Little White Russians. At Klarysew (Klarysuff) under Director Dropiowski a flourishing school for boys is conducted. The Bible Training School for preachers is located at Klarysew also. The Mission in Poland is unique in that it has an English Language School in Warsaw with an enrollment of 1,408 students, coming from every profession and walk of life. Under its director, Mr. W. W. Cram, it became an entirely self-supporting institution during this year. Of Poland Bishop Darlington said: "Poland is a land of sunshine and shadow, poverty and riches, letters and ignorance—a land that has suffered beyond that of any spot

[1] Report of Rev. Charles T. Hardt, Missionary located in Poznan.

on European soil. We are doing our utmost to bring to them the light of life."

In the Congo Belge our most remote Mission is located. Perhaps it is one of the most isolated posts in the range of Christian Missions. The Congo Mission is among the Batetela tribe, which consists of a million people. The field was explored by Bishop Lambuth in 1912, who was accompanied by John Wesley Gilbert of the Colored Methodist Church. Two years later Bishop Lambuth again visited the field with six missionaries from America and a number of native Christians sent by the Southern Presbyterian Mission located at Luebo.

The growth of the Church is seen by the following facts. In the spring of 1930 Charlie Kimbulu, the first native deacon of the Methodist Church, South, in Africa, was ordained at the Mission meeting. Also little groups of believers in many villages are beginning to furnish food for the native evangelists, and in some instances they are paying their salaries as well. Another evidence of the growth of the Church is seen in the statement of E. B. Stiltz, one of the missionaries at Wembo Nyama Station. "Here in the Congo we are believing and praying for a great revival. Our work is very encouraging now. Recently it has been my privilege to see at least twenty-five or thirty people saved. I have had the privilege of praying with more than two hundred people this year, most of them personally or in small groups. When we see people confess their sins and make restitution, as many of these people have done, then we can believe that this work is genuine."

An Appeal

We must not, however, be deceived by the promising developments in our mission fields. They do not signify that our work is even nearing completion. Indeed, they signify that it has only begun in real earnest. Up until the present time, Christianity has been engaged in gaining a foothold; it now has its first real opportunity to sweep the nations. To falter or draw back or retrench at the present time would be to throw away most of the gains that we have thus far made. Side by side with the new national Churches, we must push on to even greater accomplishments in world evangelization. Not fewer missionaries but more will be required. Not less money but more should be spent. Persons who are well informed concerning the present development in the missionary situation are not deceived. They know that the Church now has the greatest chance it ever had. The appeal, therefore, comes to all Christian people to support the missionary movement as never before.

CHAPTER IV

EDUCATION AND EXTENDING THE KINGDOM

Education

METHODISM was born in a college. Scholastic environment as well as attainments characterized the early leaders of the Wesleyan Movement in England. This has been the boast as well as the pride of Methodists. The Holy Club of Oxford, with John and Charles Wesley and Whitefield as members, forms a historic background that gives authority and sanction to the educational movements and processes employed by Methodism. And it has been a success because of an adequate leadership which came from educated men, filled with the power of the Holy Spirit and stirred by a holy passion for men. Education has been fostered and promoted by Christianity from the beginning.

In the beginning days of educational institutions in America schools were founded and promoted by the Churches. At first they trained only preachers. On the gate of Harvard, first college in America, were the words, "Dreading to leave an illiterate ministry to the Churches when our present ministers shall lie in dust." John Wesley was greatly exercised because he had few educated preachers. He asked, "Can we read the Scriptures in the original languages? Ought not shame cover our faces?" And again he said that when one becomes a Christian he automatically assumes the obligation to become a scholar.

After the Revolution in America, religion largely disappeared from public education. Indifference to religion and its activities was widespread. Agnosticism was preached and taught. It remains for the Church of to-day, with determined energy and plans definitely designed, to recapture education and make it thoroughly Christian. While there is little prospect of capturing the physical assets which represent the forms and endowments of Educational Institutions, yet the lump can be leavened. The principle of the parable of the leaven must, in the generations ahead of us, work within the great forces of education and eventually leaven the whole lump with Christian truth. The eternal verities of salvation in Christ, the mystery of the ages, must work their miracles in this field. Can we stop short, in the program of evangelization, of a complete victory in every realm of human endeavor? Nothing must escape the influence of God. This must be realized in education, for it is one of the mightiest forces that have been released among men. As Christian leaders have determined to Christianize the social order so all educational processes, functions, and curricula must be Christianized. This will perhaps be accomplished more completely by the leavening process than by any cataclysmic movement. In fact, the process has already begun. The motto of the Religious Education Association is "To put religion into education and education into religion."

One definite beginning point in such an enterprise would be to determine not to pattern the "Christian School," which is established by the Church, after the standard or aims of the school that is purely secular and materialistic in tendencies. In fact the Christian educational institu-

tion should claim its right to set the pattern of what education must be, because it claims to have possession and knowledge of revealed truth—progressive, ultimate, and final—in Jesus Christ, and in his word—the Holy Scriptures. In possession of these values it can and should set the pace for all kinds of education both public and private.

Again in line with the remarkable discoveries of science and in inventions of the present day—which are creative forces, revealing the power and glory of God—the Christian School should emphasize the need for new discoveries in the realm of the spirit, and expect the release in human personality of the fullness of the Godhead.

Furthermore, in this proposed conquest for the Christianization of education, by the leavening process, certain requirements in religious research and study should be set up. It is a well-known fact that to attain certain degrees of academic excellence subjects of fundamental importance are required. Then if modern education has to do primarily with the growth of personality, may not certain studies and researches in the revelations of God be required before a school will give its stamp of approval? Certainly this must be true of a Christian school. No school compels a student to believe that two parts of hydrogen and one part of oxygen are the elemental constituents of water, but he must be faced with the scientific fact in laboratory and classroom. Just so each student should be faced with the facts of God's revelations and commandments through Christ. If the central purpose of education is not to create particular aptitudes or skill or to train for the performance of particular functions but to foster the growth of persons, the greatest service it can render to

them is to enable them to find some ultimate meaning in their lives, so that life may become unified through dedication to a controlling purpose. Education is thus compelled to be religious in its outlook and in its aims.[1]

Religion and Public Education

In the task that is before the Christian education forces in the United States, and especially as it relates to the Methodist Episcopal Church, South, a great field of educational evangelization is to be found in the system of free tax-supported and public-controlled schools. It is estimated that more than 92 per cent of the children of the United States attend these schools. This leaves only a fraction over 7 per cent of children that are enrolled in parochial or private schools of any kind whatsoever. It will be readily seen that America believes in and adheres to the public school system.

These schools are practically devoid of any religious element. In more than half of the communities of the United States a few verses are read from the Bible and the Lord's Prayer is repeated at the opening of each day's session. In some States this is required by law. Outside of this, the teaching of religion has disappeared. That which plays the most important part in character building and which bears the greatest relationship to life is not included in the program or the curriculum of common school education. This of course does not mean that the American people are indifferent to religion, but certain minorities, because of stated conscientious objections

[1] Sixth Yearbook of the Department of Superintendence of the National Education Association, Washington, D. C. 1928.

based on religious views, have objected to the teaching of religion in the public school, and because of this objection it has generally been eliminated. It is not the theist or infidel that has brought this to pass. Adherents of all faiths have been more concerned to see to it that the public schools should not contain any element to which they could object than they have been to conserve in these schools the great fundamental principles of religion and morals upon which they agree. Certainly the great fundamental principles of the Christian religion upon which there is common agreement should undoubtedly form a part of the teaching in the public school system of America.

Because of this absence of religious instruction even the most commonplace and commonly accepted views and understandings of the Christian religion are not even mentioned in public school teaching.

"Sometime ago a teacher was telling about the Easter season, which she described as expressive of the delights of returning spring. A child asked, 'Why, teacher, is that all the Easter means?' To which the teacher replied, 'No, some people think it means more than that, but you will have to ask your father, or your minister to tell you what it is.' In one of our great cities formal objection was made to the observance of Christmas, in any form, by the public schools; and the objection failed to be sustained only because the superintendent of schools was able to point out that the Christmas tree, the Yule log, and the mistletoe have a history among the Teutonic tribes, which antedates the Christian era!" [2]

[2] From report of the Jerusalem Meeting, International Missionary Council, Volume 2, Religious Education.

Certainly it is not the wish of educators to-day that religion should be discarded from all instruction. The human mind and soul crave an understanding of relationship to life and to God. Educators are perfectly aware of this. When fundamental facts of religion and life are left out of daily instruction, young minds are driven to the conclusion that religion is unimportant and not necessary when it comes to a consideration of the real business of everyday living.

Recently in Fayette, Mo., the leaders in the public school system, while not incorporating in the curriculum any course of religious teaching, have insisted that all children in the public schools attend the Sunday schools of the particular church or denomination with which they or their parents may be affiliated. This exhortation is given to children, Protestant and Catholic alike. This example is good and should be emulated by other communities.

Therefore, one of the great tasks of the Christian education forces of this country is to set out upon a campaign to put religion in secularized public education. This will bring about the impression on the minds of all students the importance of knowing, serving, and worshiping God.

The Beginning of Institutions

The evangelistic fervor and the itinerant activities of early Methodists, during and after the first great awakening in America, characterized the Methodist movement in America. As the wilderness came more and more under the sway of man's power, and populations established themselves in centers, the Methodists capitalized their early

heritage by the establishment of institutions that would perpetuate the spirit of evangelism. Religion was ruled out of the public schools of America, and the secularistic tendencies were beginning to manifest themselves in directing the trend of education. The early Methodists would not suffer this tendency to endanger the life and perpetuity of the growing Church. There will always be present in the minds of Methodists the activities of the Holy Club within the walls of Oxford College.

Asbury, on laying the corner stone of the first Cokesbury College in the Baltimore Conference, took his position on the walls of the uncompleted building, and announced his text as follows: "The sayings of old which we have heard and known and the fathers have told us, we will not hide them from their children, showing to the generation to come the praises of the Lord and his strength and his wonderful works that he hath done." Thus solemnly did the forefathers of Methodism announce the doctrine that religion should and must play an important part in the education of the mind, and that institutions for the building of Christian character should be fostered and promoted.

Referring to the beginnings of the Kingswood school, Wesley says in his journal, "That their children too might know the things which make for peace, it was sometime since proposed to build a house in Kingswood," and further on January 4, 1758, he recorded, "I rode to Kingswood and rejoiced over the school which is at length what I have so long wished it to be, a blessing to all that are therein and an honor to the whole body of Methodists." Wesley was bent upon putting the spirit

of Methodism into every institution that had for its purpose the training or development of men.

And so at the Christmas General Conference of 1784 it was ordered that Cokesbury College in America be set up at Abingdon, Md., for which $5,000 was quickly raised. Coke left the United States before the corner stone was laid, which was done by Bishop Asbury on Sunday, June 5, 1785. The next attempt to locate a school was at Bethel on the bluff of the Kentucky River. This school was never a success because its founders practically built the school in the woods.

Among the notable institutions of learning in the South which have promoted the evangelistic spirit of Methodism, emulating the spirit of the early Methodist schools both in England and America, is Wofford College at Spartanburg, S. C., and Wesleyan Female College at Macon, Ga.

In 1850 Rev. Benjamin Wofford of South Carolina made a bequest for the purpose of "establishing and endowing a college for litreary, classical, and scientific education." This was to be under the control of the South Carolina Conference and it marked a new era in the building of great institutions, as it was the first large personal offering that had been made to the Church by any Methodist in America to that date. This college was opened at Spartanburg, S. C., in 1854 and to-day bears the name of its founder This college has been true to the purposes of its founder, and its graduates, both ministers and Christian laymen, are representing the spirit of Methodism in all walks of life.

Wesleyan Female College is the oldest pioneer college for women in the United States and the oldest in the

world established upon the plan of a regular college with authority to confer degrees upon women. Dr. George F. Pierce, afterwards the "renowned Bishop Pierce," was the first President of the Georgia Female College, afterwards Wesleyan College. It was chartered in 1846. It was greatly enlarged by a gift from George I. Seney of New York, thus putting it in the forefront of Methodist schools for women. Time would fail us in enumerating the large number of educational plants which have followed in the train of these first institutions.

Schools and Colleges of the Present Day

A survey of what the colleges and universities of our Church have done within a period of forty years was recently made by our educational leaders. The results of this survey were most gratifying. It was discovered that in every phase of the church's activity, and of the nation's ongoing, these institutions have made large and lasting contribution.

This survey showed that during the past forty years approximately 500,000 students have enrolled in our church schools. Of the 40,000 graduates from the schools and colleges during this period, 4,000 have become Methodist preachers, 800 missionaries, home and foreign, 2,000 have become physicians, 2,500 lawyers, 20,000 teachers, 800 college professors, 150 college presidents. Also a great host of Christian business men and financiers, many authors, Congressmen, Senators, Judges, and Governors of States have been furnished the nation from this graduate roster.

While the friends of the Church have contributed many

millions for equipment and endowment and maintenance, these schools have given in free tuition, including scholarships and board, that which has amounted in value to nearly $5,000,000. This unstinted service rendered in the field of Christian education is impressive.

A general summary of the educational statistics of our Church is worthy of careful consideration. There are three universities: Emory University at Atlanta, Ga.; Southern Methodist University at Dallas, Tex.; and Duke University at Durham, N. C. The total value of the real property of the three universities is $20,919,856. They have an equipment valued at over a million and a half dollars with endowments of $28,000,000. There are twenty-six senior colleges with a real property valued at $18,000,000, equipment at $2,500,000, with endowment of over $12,000,000. There are forty-two junior colleges and academies owning property valued at $8,700,000, and equipment valued at $786,000, with endowment of $1,442,000. There is an increase in the value of real property as compared with 1926 of $16,000,000, and an increase in the same period of $13,000,000 in endowment. In all these schools there is a total enrollment of 31,829 students.

After all that can be recorded in terms of detailed statistics, the spirit of the colleges cannot be reduced to mere figures. Therefore, it is in order in trying to evaluate the work of our colleges to ask: "What do our colleges stand for?" "What are they trying to do?"

In the recent widespread survey of the colleges and universities the answers to these questions, in the statements of the college executive, revealed a personal devotion to Christian ideals throughout our institutions of which

the Church may well be proud. This spirit is undergirding and inspiring the leaders of our educational institutions.

The leaders in this field are realizing that they are training students not only for responsibility in church leadership, but also for character and Christian leadership as it relates to all the occupations of life, "particularly the social life and the life of business in which that leadership is to find expression."

Colleges originally organized to train men for the ministry are finding that the largest part of their service to-day is to train religious leaders for other occupations of life. Only ten per cent of students who enter college devote their lives wholly to some form of Christian service. Another ten per cent become teachers. The remaining percentage will go into the great variety of professions and occupations that are open to-day to every educated man: editors, insurance men, manufacturers, merchants, bankers, and engineers. It, therefore, rests upon the Christian college to so develop the student body in Christian principles and experiences that in business and social ethics, in child welfare, in the home, in every form of philanthropy, in lines of international peace, and better race relationships they may render distinguished service.

The Sunday School

We have good grounds to believe that the Sunday school had its beginning in the Methodist movement in England, and later in America the first organized Sunday school was under Methodist auspices. In 1735 when Mr. Wesley was a missionary in Georgia he taught the children in Savannah on Sunday, and after his return to England he con-

tinued the practice of gathering the children together for special instruction. This was thirty years before the Gloucester Sunday school movement under Raikes. On Sunday, April 11, 1756, he recorded in his journal: "I met about a hundred children, who are catechized publicly twice a week. Thomas Walsh began this some months ago; and the fruit of it appears already. What a pity that all our preachers in every place have not the zeal and wisdom to follow his example!"

Hannah Ball of Wycombe opened a Sunday school for the training of the children in the Scriptures in 1769. On a memorial tablet in the city hall of Wycombe, which describes the notable characters which have gone forth from that city, the name Hannah Ball heads the list with the comment: "The founder of Sunday schools."

Furthermore, Coke in America on one of his tours stated in his journal written in Virginia on November 3: "I preached on education from 'Come, ye children, hearken to me. I will teach you the fear of the Lord.' The word was felt by the parents."

While Raikes is generally considered to be the father of the Sunday school, yet "not as its inventor but as its prophet." [3] As it will be seen, Wesley, and Coke, and their colaborers, both in England and America, had started the Sunday school movement long before 1783.

As further evidence of the desire of early Methodists to instruct children in the Scriptures, the Discipline, adopted in 1784, contained the following questions and answers:

"What shall we do for the rising generation? Who

[3] "The Evolution of the Sunday School," by H. F. Cope.

will labor for them? Let him who is zealous for God and the souls of men begin now.

"1. Where there are ten children whose parents are in society meet them an hour every week.

"2. Talk with them every time you see any at home.

"3. Pray in earnest for them.

"4. Diligently instruct and vehemently exhort all parents at their own houses.

"5. Preach expressly on education. 'But I have no gift for this.' Gift or no gift, you are to do it; else you are not called to be a Methodist preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it."

In the beginning reading, writing, arithmetic, and other secular subjects were taught in the Sunday school, and because of this, great opposition arose among the churches and the clergy. It will be observed, however, that it was necessary to teach reading in order that the Scriptures might be understood because many of the children did not know how to read or write. The Bible itself was used as a textbook. Because of this opposition the American Sunday School Union, an organization wholly outside of the Church, promoted the Sunday schools of the country as organizations separate and distinct from the Churches. Later on, when the importance and results of the Sunday school were more fully understood, the Churches gave it place and quarter.

The first Sunday school to be founded in America was organized in Virginia in 1724 in the home of a Methodist convert, William Elliott. The Burton-Oak Grove Methodist Church was organized in January, 1801, in the com-

munity where William Elliott lived, and the Sunday school was transferred to this church. Its founder, William Elliott, became its first superintendent. This church is located in Accomac County, Bradford Neck, in the State of Virginia, and is within the bounds of Eastern Shore District of the Virginia Conference of the Methodist Episcopal Church, South. On January 13, 1901, this church celebrated its centenary anniversary.

New Program of Advance

For a number of years the general impression has obtained throughout Southern Methodism that there has been serious overlapping and duplication in the agencies within the local church which have dealt with educational activities. It has been claimed that this has produced confusion rather than harmonious development and has resulted in putting unnecessary burdens upon pastors and officials without producing any compensating returns.

Because of this condition, the General Conference, meeting in Memphis, Tenn., in 1926, appointed a commission to make a careful study of the entire educational situation within the Methodist Episcopal Church, South. This inquiry was to be directed to the local church, to the schools, colleges, and universities of the Church, and to those educational agencies called extension schools, Cokesbury schools, standard training schools, and Pastors' Schools.

The report of the commission to the General Conference proposed simplification of educational plans in the local church. It also planned for a unification of the directing agencies so as to make more effective the approach to the local church. This contemplated the union of the General

Conference Board of Education, the General Sunday School Board, and the General Epworth League Board into one Board to be called the General Board of Christian Education. The report of the commission was adopted.

The union of these agencies into one General Board of Education was no reflection upon the achievement and record of the Boards which were brought into the merger.

The development of "teacher training" and the publication of a distinctive Sunday school literature by the Sunday School Board are outstanding facts known to all the leaders of the Protestant denominations in the United States.

The activites of the Epworth League Board have been of far-reaching significance. It has made contributions of great spiritual value to the youth of the South and has attracted the attention of young people's organizations everywhere.

The General Board of Education in its handling of the questions of higher religious education in schools and colleges and universities has handled these problems of signal import to the life and equipment of the youth of our Church with devotion and success.

Therefore, no rebuke is intended to the old by the establishing of the new. On the contrary, it is proposed that all the values, which the plans and programs worked out in the three Boards of the past, shall be conserved in the new. Nothing of value in the old shall be discarded or disdained in the new.

The plan further directs that the work of the Board is to be conducted under three general departments:

The first of these is to be known as the Department of

the Local Church. The work of this department is directed by a Secretary elected for this purpose by the General Board of Christian Education. This department has supervision of all the educational work of the local church, "including worship, fellowship, study, and evangelistic, missionary, social, and recreational activity." In this department comes the work of the Sunday school, of the Epworth League, promotion of training courses, the extension work in the Annual Conference, providing for missionary education in the Sunday schools and Epworth Leagues. It has supervision of all the work of Christian education of children, young people, and adults in the local church.

The second department is designated the Department of Schools and Colleges. Likewise the General Board of Education elects a Secretary for this department. It is to have "general supervision of all the education operations of the Church in schools, colleges, and universities, including the training of ministerial and lay workers provided by these institutions, . . . and shall have authority to determine and enforce educational standards within the field of the department."

The third department is to be known as the Editorial Department. The Editorial Secretary conducting this department is elected by the General Conference, when other connectional officers are elected. The duties of this department shall be to provide "for the preparation and publication of all literature that is necessary for the carrying on of the work; the publication and circulation of the literature prepared by this department shall be a joint responsibility of the Board of Christian Education and the

Book Committee." The Editorial Secretary takes the direction of the preparation of all Sunday school and Epworth League publications.

Some of the distinctive features of the new Board of Christian Education are the relationships which the General Conference ordered should be set up between it and other agencies and Boards of the Church.

The first of these is the maintenance of a distinct relationship with the Annual Conference Board of Christian Education. This is to promote a general program and plan of organization for all the interest of Christian Education in the several Annual Conferences. These are to be worked out on a coöperative basis.

The second is a relationship with the General Board of Lay Activities and with the Board of Church Extension; joint committees are created for the promotion of common interests.

The third is the creation of a Joint Committee of Cooperation and Counsel with the Board of Missions. The work of this Committee of Coöperation contemplates a study and promotion of plans for fields of activity, in which both Boards are interested. Among these are:

1. The preparation of a Christian literature for foreign fields and plans for promoting the work of the Sunday school or Christian religious education in foreign fields.

2. The launching of the home and foreign missionary enterprise, the funds for which are provided by the missionary offering taken in the Sunday schools on every fourth Sunday as provided in the Discipline.

The Local Church—The Center of Activities

The individual congregation, or the local church as it is usually called, is the unit of the Methodist connection. "The needs of the local church are, therefore, central in all the new legislation which has been proposed in the setting up of the General Board of Christian Education. The viewpoint taken was not to save the Church or strengthen the Church for its own sake, but rather to make the Church more effective in meeting definite personal and social needs."

In carrying out the plans of the Board of Education for the local church, the first step is to organize the Board of Christian Education in the Local Church. The duties of this Board are as follows:

First, to see that the Sunday schools and Epworth Leagues are supplied with adequate and proper literature. Second, to see that missionary education is given a large place in the Sunday schools, and Epworth Leagues, and all other educational agencies of the Church. Third, it is their duty to see that information concerning the schools, and colleges, and universities of the Methodist Episcopal Church, South, is given regularly to the local church. This is a regulation that definitely brings into contact with the local constituency the claims and opportunities of the educational institutions of the Church. They are also to see that the Sunday School Day, the anniversary of the Epworth League, and College Day are properly observed once each year.

In the local church there are to be three divisions for carrying on the work of Christian education over which the local board has supervision. They are as follows:

1. The Children's Division, in the main a department in the Sunday school, is to be under the direction of a Superintendent and Advisory Committee, elected by the Board of Christian Education. The suggested divisions of the work in this department are: Nursery, Beginners' Department, Primary Department, Junior Department, the Woman's Missionary Society being permitted, with the consent of the pastor, to "organize groups in this division for specific missionary education and training."

2. The Young People's Division is to carry on all its work through the Sunday school and Epworth Leagues. There must be "a unified program of work in each department and in the division." Young People's Missionary Societies will no longer be a part of the work of the Woman's Missionary Society. All the missionary educational work and activities of the young people will be a part of the Young People's Division.

3. In the Adult Division there may be Wesley Classes and such other groups as may promote the work of adult education. The Woman's Adult Missionary Society and Wesley Brotherhoods are groups in this division. The groups and classes in the Adult Division are allowed a good deal of liberty in selecting officers and teachers, and in other ways.[4]

While the organization must be set up and perfected to the end that everything may be done "decently and in order," we must not fail to emphasize in all this relationship and planning the necessity of the spiritual life. This is enforced upon us by J. Q. Schisler, the Secretary of the

[4] Rev. R. S. Satterfield in *Oklahoma Methodist.*

Local Church Department of the General Board of Education in the following telling words:

"The most perfect plan which could be devised cannot take the place of this emphasis. With this, an imperfect plan can succeed. Without it, no plan can succeed. We are engaged in Christian education. Our Methodism has always emphasized experience. Modern religious education also emphasizes experience. How, therefore, can a teacher lead his pupils into the acceptance of Christ, an understanding of Christ's way of living, and the development of Christian character unless he himself not only once knew Christ, but is now, without evasion or any sort of reservation, committed to the ideals and practices of the Christian religion. Much as we need leadership training, programs of work, buildings and equipment, the elimination of overlapping and a unified program, we will fail even if we have all these things unless our local church leadership is aware of the presence of God and has an understanding and appreciation of spiritual values and a passion to lead their pupils into these experiences."

Theological Training

Methodism believes in a ministry called and set apart. A called ministry does not imply an uneducated or untrained ministry. The work of Christianizing the world in this generation will depend upon the spirit-filled followers of Wesley, who emulate not only his spiritual experiences but also his intellectual attainments. The Methodist hosts cannot be led by those who have been poorly trained. Jesus himself laid great emphasis upon training. He selected and called his groups and gave them periods of

instruction, advice, and commands, which were not only spiritual and regenerative but educational in fact.

The Methodist Episcopal Church, South, has four schools that are set apart for the training of ministerial students and Christian workers: The Schools of Theology at Emory University and Southern Methodist University, the School of Religion at Duke University, and Scarritt College for Christian Workers. In the schools of theology and religion at the three universities there were 342 graduate students making special preparation for the ministry. In addition to this number there were enrolled in the Colleges of Liberal Arts, junior colleges, and academies 667 ministerial students, making a total of 1,000 students in Southern Methodist institutions preparing for the ministry. When it is realized that there are about 7,000 active pastorates in the Southern Methodist connection, it can be readily seen that the future gives promise of a trained ministry that should be very effective in constructive leadership in the years that are ahead of us.

While Emory University, in its many departments, covers the general field of education, it gives particular accent in its School of Theology to the fact that training for the ministry is as essential as training for law, or medicine, or any other profession of life. While it does not place the calling of the ministry upon a professional basis, it would give to every ministerial candidate that passes through its halls as careful and as real an education as it would give to any scientist, lawyer, or physician.

At Southern Methodist University emphasis is also placed upon ministerial training. Since the institution was chartered in 1911, out of the nearly 8,000 students enrolled

and the 925 who have finished the four years' work, 389 have become preachers, 33 home and foreign missionaries, and 60 have entered upon other phases of religious work. The School of Theology is well housed and equipped in a new building, Kirby Hall, the gift of a generous Christian Methodist layman of Austin, Tex.

At Duke University, which has taken a place among the foremost universities of the country, the School of Religion is on its way to a complete organization as a graduate school of religion. Dr. W. P. Few, President of Duke University, declares: "The aim of Duke University is stated by the words on its seal—'Education and Religion'—not two, but one and inseparable—religion that comprehends the whole of life and education that seeks to liberate all the powers and develop all the capacities of our human nature."

In addition to the work of training the ministry in these schools of religion, pastors' schools throughout the connection have been established. During stated periods of the year ministers in the itinerancy avail themselves of the opportunity to pursue courses of study provided in these schools.

In addition to these schools, we have Scarritt College for Christian Workers, originally located at Kansas City, Mo., which has been transferred to Nashville, Tenn., where magnificent buildings have been erected by the Woman's Missionary Society of the Methodist Episcopal Church, South. Over a half million dollars were put into buildings and equipment which are recognized as outstanding in architectural beauty and constructive design. The women missionaries of the Board of Missions in the

Woman's Section are trained in this institution. They are stationed not only in the foreign fields but in the home section of the Church, doing valiant service as missionaries and deaconesses. It is the aim of this institution to train Christian workers for every kind of service which may be needed by the Church. Scarritt College is the property of the Church. Its trustees are elected and confirmed by the General Conference and in the *interim* of the General Conference by the Board of Missions. It is a worthy institution, and it places in the heart and mind of its students and graduates the standard set by the Apostle Paul, when he exhorted his son in the gospel: "Study to show thyself a worker that needeth not to be ashamed, rightly dividing the word of truth."

An Appeal

In the whole field of Christian education and ministerial training the difficult problem does not seem to be that of securing a leadership personnel. There are consecrated men and women who devote themselves to the profession of teaching at great personal and financial sacrifice. The problem does not seem to be that of securing a great number of students, Christian in life and in purpose. For years our schools have been crowded with just such students. The problem does not seem to be to get the official bodies of the Church to indorse and provide a great plan or program of education. Every official declaration of the Church has favored a far-reaching plan of Christian education. The main problem is to secure an adequate financial support. Rich though we be, many of our institutions are struggling for lack of equipment and endowment.

The investment of a few thousand dollars in an educational plant is an investment for all eternity. Its fruitage will be found in the heart and conscience of Christian men forever. In the Kingdom Extension Offering the Board of Christian Education has a total asking for $175,000. Of this amount, $50,000 is requested for the training of ministerial students at Southern Methodist University and Emory University. This sum is to be divided between these institutions in proper proportion. The Conferences of our Church seem to be crowded with preachers, yet the voices of those which cry out in the wilderness of the world are all too few. In this day of high Christian adventure we should not fail the youth of our Churches who are willing to give themselves to noble service. "Not many rich are called; not many noble." But God puts his hand upon the rich and the poor alike, and since the poor outnumber the rich in the world, they come in larger numbers to the altars and institutions of our Church. They come not as mendicants, but as servants and children of the Church, placing their lives at the Church's service to be used as witnesses, as ministers, as teachers, and as evangelists anywhere in the world. Shall we deny training to these? Shall those who are prepared to give fail to supply the means by which the consecrated young manhood and womanhood of the Church may be prepared for the work of God? In this period of freewill offering, in this time when the Church has an opportunity to show the abundance of its liberality, let it not be forgotten that provision must be made for training the leadership of the future.

CHAPTER V

CHURCH BUILDING AND THE KINGDOM

The Need for Churches

TRAVELING through Syria and Arabia, one sees the goat-hair tents of the nomadic tribes dotting the desert sands or the rocky and barren land. Sometimes in groups of two or three, again a single tent, isolated, will appear, forlorn and unstable. It is the dwelling place of wanderers. It cannot be called a home, for to-morrow may see its trapping scattered before the winds. No growth or improvement has been seen in these tents through the passing of centuries. Hence no civilization has been fostered, no society has been engendered, because no permanent home or abiding place has become indigenous to the soil. History has revealed that the values of government, society, civilization, or religion have not been preserved until the building which has housed the family has permanent foundations. Thus the building, protecting and preserving the family, has been the agency that has enshrined its spirit and reflected its glory. The same is true of the church building. It is the home of the family of God. Without the church building, a separate and distinct edifice devoted entirely to the protection and preservation of the forms of worship, no body of believers can hope to hold intact its corporate existence. The church building is the landmark of the Kingdom of God. It is the temple of worship, the shrine of faith, and "the permanent depository of the oracles of God."

When the tribes of Israel wandered about carrying with them the ark of the covenant—moving it and the tabernacle from place to place during the period of nomadic wanderings, the idolatry and the high places of pagan peoples all about them drew them away from the influences of Jehovah. The lack of permanency in the place of worship can account for much of the idolatrous dissipation. But when the temple came into its glory according to the pattern shown in the mount, and a permanent center of worship took shape in the magnificent structure on Mount Moriah, the golden age of Jewish history had come. Solomon's temple stood for four centuries, "the crown of Jerusalem and the glory of the Jews." The Kingdom of God can make little progress in the world without buildings adequate, permanent, and attractive. Present-day conditions among every nation of the world demand an edifice which shall house the assemblies of God.

The world needs the church building because it is the house of God. Worship is conducted within its walls. Evangelism is promoted and its results are conserved. The Word of God is explained and enforced, and upon its permanent records the acts and revelations of God are set down.

It is the house of the people. Within its pale confession may be made. It is a place of refuge and forgiveness. Altars for prayer are provided. Ministers to exhort, instruct, and to teach are found within its sacred precincts. "All are equal within the Church's gate." It is an asylum for mankind. It is a pity that the doors of all churches are not kept open day and night, becoming

thereby a perpetual open door of hope, giving its kindly ministrations to all men always.

"How pleasant, how divinely fair,
O Lord of hosts, thy dwellings are!
With strong desire my spirit faints
To meet the assemblies of thy saints."

Places of Worship

From the dawn of creation man has sought to build altars upon which he has worshiped and offered sacrifices. In Genesis 8: 20, Noah is described as having built an altar after the flood and worshiped upon it. He brought every clean beast and every clean fowl and offered burnt offerings. God was pleased with the spirit of worship, and gave promises to Noah and through him to succeeding generations.

Moses was commanded to go into the Mount and there to receive the pattern of the Ark of the Covenant and the Tabernacle. "And the Lord spoke unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart shall ye take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to bet set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them." [1]

From the day of this divine command until this present

[1] Exodus 25: 1-8.

time, the above Scripture sets forth how the building of great sanctuaries for worship shall be carried on. Men have been moved by the spirit of God, and out of willing hearts have the materials for building been joyfully given so that a tabernacle could be provided for God's indwelling.

Then we come to the building of the temple under King Solomon. What a glorious triumph of architectural beauty! It was of God's designing. It was man's triumph of constructive skill. Then came its destruction. Then again its rebuilding. The Old Testament gives abundant evidence that God demands that permanence must be given to the place of worship.

The infant Church in New Testament times found its domicile in the homes of the Christians.

A traveler visiting the modern city of Rome can be led into the Church of St. Maria in Via Lata which, according to the custom of early centuries, is erected upon the foundations or ruins of buildings of preceding centuries. When he descends into the depth of the excavations he sees a simple house outside the walls of the ancient city of Rome—held to be the house where Paul lodged with the centurion when he was in Rome. Then a few tiers higher can be seen the foundations and walls of an eighth-century church, founded by Sergius. Then higher up a fourteenth-century church, built by Innocent VIII, and on top of that a sixteenth-century church built under Alexander VII which stands complete to-day. Thus, tier upon tier, the church building, in stable and magnificent stone, rises, standing upon the accretions of the

centuries, a silent but compelling witness to the fact that the building is a part of religious worship.

It is significant that many of the great buildings and monuments of the world have been the products of religion. Of non-Christian cults there is the Temple of Heaven in China. The Pyramids of Egypt are supposed to have been erected under religious impulse.

And then we can turn to edifices of the Christian religion. St. Sophia in Constantinople, now a Mohemmedan mosque, St. Peter's in Rome, Notre Dame in Paris, and Westminster Abbey and St. Paul's in London—all these are magnificent in conception and show the insistent demands that the religious spirit in man makes for its expression in worship in some structure of beauty and permanence.

Methodism and Early Churches

When the Wesleyan evangelistic movement began to gain momentum in England, John Wesley, although a priest of the Established Church, was not permitted to conduct services within the church buildings of the established order. He and his followers were driven to the streets and the market places. The Church of England would not countenance this new departure and thrust it out as fanatical and undesirable. Early Methodism, therefore, had no buildings. Wesley and his followers took to the fields. After coming across to America, it was soon discovered that buildings were necessary in order to preserve the organization and to hold the people. A Church could not be properly organized by holding meetings out of doors.

The first churches which were erected for worship by Methodists in the United States were John's Street in New York City and the meetinghouse on Sam's Creek in Maryland. The latter was erected by Robert Strawbridge. There has been a long-drawn-out controversy as to which of these two buildings was first erected. That question, however, is not vital. It is enough to know that, in the beginning, the Methodists began to establish themselves firmly in this country by building substantial churches for worship and for conserving the results of the intensive efforts which were projected by the early circuit riders. Even before the building of John's Street Church in New York City and the erection of the "meetinghouse" at Sam's Creek, the Methodists met in the old "Rigging Loft" in New York City. The building in which the "Rigging Loft" was located is still to be seen in New York City.

Church buildings in the pioneer days were not very elaborate, being built mainly in the wilderness of logs and of simple design. They finally gave place to more permanent buildings. Many of them in the South stand to-day as the historic sanctuaries of the Methodist Episcopal Church, South.

Among these Churches which have had great buildings and to which attention can be justly called is McKendree in Nashville, Tenn. It has the distinction of being one of the oldest Churches in the connection that has to-day an active, working congregation. Mention may be made of Centenary Church in St. Louis, a great down-town church, which has had a successful career and has exercised a large influence on Missouri Methodism. In Savannah,

Ga., two churches attract notice and comment. Trinity, a "down-town" church, has a historic setting; while Wesley Memorial Church was built by money subscribed by Methodists from all over the world. Dr. J. O. A. Clark was sent as a special agent in England to raise funds for this Church.

Within the past ten years a revival of Church Extension has spread over the South. Consequently some of the great church buildings to be found on the American continent are those which are housing congregations of the Methodist Episcopal Church, South. They are modern buildings, providing every convenience, not only for worship but for the furtherance of the educational and evangelistic work conducted by the Church.

Among these modern buildings attention must be called to the beautiful Representative Church in Washington, D. C., at Mount Vernon Place. This building represents the spirit of the South. It is beautiful in architecture and is built of Georgia marble. It should be visited by every Methodist who makes a pilgrimage to the capital of the nation. The recently completed building at Tulsa, Okla., costing almost a million and a half dollars, the tallest building in the city, is a work of art. Also the Memorial Church at Norman, Okla., beautiful and complete, is a temple of unexcelled beauty. The First Methodist Church in Dallas, at which the General Conference was held in 1930, is indeed a church of rare beauty. It is massive and ample, complete in detail, and sufficient in its appointments. St. John's in St. Louis, Mo., Mulberry Street in Macon, Ga., First Church in Charlotte, N. C., St. Paul's in Houston, Tex., Centenary-West End in Winston-Salem,

N. C., and many others too numerous to mention indicate that the people of the South are willing to invest money in great edifices of worship as a means to promote the spread of Christianity and to preserve the spirit of worship in the South.

Attention should also be called to the Glide Foundation, which is a beautiful and serviceable building, erected by Mrs. Lizzie H. Glide as a memorial to her husband, in the busy part of the great city of San Francisco. It is to be a church with its doors open day and night. The evangelistic note and the preaching of the doctrines of Methodism from its pulpit almost every hour of the day will call aloud on men to worship and accept Christ as their Redeemer.

Institutions of this kind represent not only the devotion of our Methodist people but their determination to make permanent the Methodist movement in the world.

The Board of Church Extension

The building of churches is in itself a matter of much importance, involving so many technical and financial problems as to demand the special attention of the Church. When Methodism began to expand in the early eighties, it was recognized that particular attention should be given to the technique of church building. As a result of this demand, the Board of Church Extension came into existence, and the intervening years since its organization have been years of remarkable success.

In 1876 Bishop Marvin appointed Dr. David Morton to the presiding eldership of the Montana Conference. It was the call of the West and the need of that vast

territory for church buildings that took Dr. Morton to that distant field. As a result of his investigations, it was recommended that the General Conference establish a church-building department. The General Conference of 1878 had the matter under consideration, but it remained for the General Conference of 1882, which met at Nashville, Tenn., to organize the Board of Church Extension, auhorized to give supervision and aid to the building of churches in Southern Methodism.

Dr. Morton was elected to the secretaryship of the new board. He opened his office with "nothing but the authority of the Church with which to start." His business capacity, his zeal and devotion enabled him to place the affairs of the new board upon a sound foundation. Under his supervision the charter was drawn up; an efficient office system was established; and this great organization, which has operated successfully throughout the Church, was started. His successors in office have maintained the original high standards.

The charter of the Board of Church Extension was issued under the laws of the State of Kentucky, and its first office was opened on Chestnut Street in Louisville. The Board has had six secretaries since its organization—namely, David Morton, P. H. Whistner, W. F. McMurry, H. A. Boaz, S. H. C. Burgin, and T. D. Ellis. The offices of the Board of Church Extension are now beautifully located in the Church Extension Building, 1115 Fourth Avenue, Louisville, Ky., which is one of the most complete Church offices of the kind in the country. It is a model of good building and is an inspiration to all builders.

The Board of Church Extension is a great financial corporation as well as a religious organization. Its affairs have been handled in a masterly way. When the charters of all the Boards of the Church were under the scrutiny of a special commission appointed by the General Conference in 1914 it was found that the charter of the Board of Church Extension had no flaws in it, and that it preserved and protected all the interests of the Church committed to it in absolute legal security. Its General Secretaries have always been men of outstanding ability. Not only have they been great financiers, but they have rendered a service to the Church that has been largely responsible for the church-building program which has moved progressively throughout the Southern Methodist Church since the organization of the Church Extension Society.

The first Church assisted by the Board of Church Extension was at Sorrocco, N. Mex. It is still standing, but has long been in disuse because larger and more ample quarters have been provided for the congregation.

Board of Church Extension—Principles of Action

During the forty-eight years of the history of the Board of Church Extension it has developed principles of action which have given it unique distinction. Among these are the following:

First, to spend the money given to it by the Church in the aid of congregations which cannot help themselves; second, to assist in the building of churches in certain communities where churches could not be erected if outside help were not available; third, to endeavor through

the proper use of the funds of the Board to gain a foothold in rapidly developing cities where at present only a few members of the Church are gathered together; fourth, to promote church building in the industrial areas of the Church in connection with Conference agencies; fifth, to coöperate in the building of churches among foreign peoples in the United States and also in foreign mission fields.

In carrying out the principles set forth by the Board of Church Extension, and in order to meet the large demands upon it in the erection of houses of worship, the Board has established two funds. One is known as the Loan Fund and the other the Donation Fund.

The Loan Fund has been built up largely through annuities that have been given to the Board of Church Extension. The fund is administered and held in the nature of a trust fund. The capital of the Loan Fund has been created under the authority of the General Conference: "The Discipline provides that the Board shall have the authority to raise and administer a Loan Fund which shall be held separate from funds raised for general distribution and which shall be used only in loans on adequate securities to be determined by the Board." This fund was begun in the days of Dr. Morton and has been built up until to-day it amounts to a grand total of $3,043,008.96. Not any of this capital has been raised by the assessment method. This fund is loaned to Churches needing temporary aid at a low rate of interest. It enables many communities to complete their houses of worship, whereas under other circumstances the building would be impossible or at least very long delayed.

The number of Church loans now outstanding, which

have been granted by the General Board, on church buildings totals 327 and parsonages 53. There is also in each Annual Conference a Conference Board of Church Extension, and these boards have an aggregate of 192 loans to Churches and 91 loans to parsonages. Thus it is readily seen that without this fund a weak, struggling congregation would find itself unable to provide for its necessary church building equipment.

The second fund is the Donation Fund, which is realized from the apportionments for Church Extension work which are requested of the several Annual Conferences by the General Conference. All of this fund, after a deduction of the necessary operating expenses, is given away each year to aid poor congregations. In many instances the amount is small, but it is sufficient to give encouragement and to show that the Church at large is willing to coöperate in every needy local enterprise. It will surprise most people to know that the Board's income for the fiscal year ending March 31, 1930, for the Donation Fund amounted to only $120,735.75. After a small amount has been deducted for administrative expenses, there is left a little less than $3,000 for each Annual Conference per year. To state these figures is to show that the small income of the Board for donation purposes is bound to bring disappointment in the face of the large demands.

The work of the Board of Church Extension during the forty-eight years of its history has been nothing less than marvelous. The figures are as follows:

There are in the Methodist Episcopal Church, South, to-day 18,038 organized societies or Churches.

The Board of Church Extension has aided in the erection of 12,039 church houses.

There are 6,609 parsonages, and the Board of Church Extension has aided in the erection of 3,715 parsonages.

In rendering this aid, the Board has loaned $7,309,504.32 and donated $8,057,149.10, or a grand total invested in churches and parsonages of $15,366,653.42. Yet, after rendering this assistance, there are to-day 981 homeless congregations—that is, congregations without houses of worship, and 639 homeless preachers, or preachers without parsonages.

In the grand total given above, both as to money expended and the number of churches and parsonages aided, the figures are for both the Conference and General Boards of Church Extension.

Board of Church Extension and Architecture

The bishops of our Church in their quadrennial address at the General Conference thought the matter of architecture as it relates to church building of such importance as to devote a paragraph to that question. The address on this subject in part is as follows:

"Before we pass from the subject of the public worship of God, we would call your attention to the fact that the style of architecture adopted for a church building will add to or detract from the general spirit of reverence and worship. Where the true spirit of worship is, there indeed may the devout soul meet the Father, no matter how simple and humble the church edifice may be. But throughout the centuries it has been found that architecture is an aid to worship. The church, it should be

remembered, is not a lecture hall. It is not an auctioneer's establishment where some man is trying to 'sell the gospel'; nor is the church primarily an educational plant. It is the house of God, built to remind every passer-by of the presence of God and the supremacy of the spiritual. It is a place of worship where the soul of man comes in touch with the spirit of the Eternal God. There are styles of architecture that aid; there are other styles that are a hindrance. We call the attention of all our people to the work being done by our Board of Church Extension. Our Architectural Secretary is a student of the needs of Methodist people and of the proper planning of buildings to meet those needs. We recommend that our people, before reaching final decisions with reference to plans for church buildings, put themselves in touch with our own Board of Church Extension."

In pursuance to the need for adequate direction and suggestion as to proper style of architecture for church buildings, the Board of Church Extension organized a department of architecture in 1917. This was done also because there was a general feeling that the Board of Church Extension should in some way prescribe the plans for buildings which were to be erected by the aid of its funds. Frequently church plans were found to be poorly designed, loosely arranged, incomplete, or out of date. In recent years the enlarged program of the Church has introduced outstanding changes in the arrangement and equipment of church and Sunday school buildings, and great care should be exercised to safeguard against the adoption of plans which do not provide for the needs of a community. A modern religious educational plant calls

for an equipment that can be used most effectively for instruction, worship, and improving conduct. It is the adoption of this type of church, and especially Sunday school buildings, that is indorsed by the Joint Committee on Architecture, the appointment of which was authorized by the General Conference at Hot Springs, Ark., in May, 1922. The standards adopted by the Joint Committee have found expression through the offices of various architects as well as the Department of Architecture of the Board of Church Extension.

The functions of the Department are threefold:

Educational. The entire program of the Department is really educational. A constant effort is being exerted to secure a more universal adoption of good architecture throughout the Church. Courses on Church Architecture are offered at various training schools for pastors and Sunday school workers, literature is published for distribution, new suggestive plans are prepared and printed for circulation, and articles written for the Church press.

Consultatory. This division of work calls for consultation with pastors and layman and coöperation with numerous architects who are engaged by Methodist people. The Architect-Secretary for the Department responds to calls from the field and makes recommendations for altering and enlarging church buildings and erecting new ones.

Professional. The Department coöperates with building committees by preparing preliminary sketches and helping in the selection of a local architect who will develop them into working drawings. In addition to preparing sketches, the Department makes final drawings, including

all plans, elevations, details, and specifications that are necessary for the erection of a building by general contract or otherwise. The supervision of buildings under construction is rarely undertaken excepting in cases where the church is erected near the offices of the Board.

Calls for architectural guidance have come from interested pastors and congregations of various lands and denominations. Protestants in many sections of the country have asked for suggestive plans of churches, contract drawings, and specifications, estimates of cost for building, and general information. Requests have come from Cuba, Brazil, Belgium, Poland, Czechoslovakia, China, and other countries for assistance of one kind or another. While many inquiries can be answered by correspondence, there are repeated instances where the Department must send a representative to visit building sites, confer with pastors and building committees, make recommendations, and prepare sketches.

The Architecture Department coöperates with the Board of Christian Education in its local Church department in giving advice and counsel concerning the planning, the finish, and furnishings of proper educational plants. The service in this direction has been far-reaching. Valuable aid has been given. The Architecture Department takes the position that in the creation of plants in which Christian religious education is to be promoted that "distasteful colors, bad workmanship, and poorly selected furnishings are not to be placed in the class of structural designs, but they are architectural blunders that injure the finer sensibilities. The aim is the development of Christian character. Just as the exterior mass and character

of church buildings reveal the oratory of architecture, so the finish and furnishings of an educational plant may convey to its occupants secrets which are revealed by no other source than the equipment which God has placed at our disposal."

The Architecture Department proposes to give as efficient and as helpful service to the church-building enterprise as may be given from either the Loan Fund or the Donation Fund of the Board of Church Extension. Large funds may be used in the erection of a building which is called a church but which, because of lack of proper supervision or architectural design, has failed to impress the public with the fact that it is a church. Even less money could have been spent if the art and skill of an architect had been employed. "There are two ways of identifying buildings: first, by the name which appears upon them; second, by the truthful expression of function which the architect has woven into the design." Ernest Short has said, "A building is a church only by virtue of what it tells of God." A church that is devoid of the fundamental principles underlying real art is a church in name only.

Dr. Halford E. Luccock of Yale University, a distinguished writer and Christian leader, has written suggestively about what he calls the seven deadly sins in church architecture. They are:

First, putting the Sunday school in the basement. This he characterizes as the most deadly architectural sin of all, and urges, "Come out of the basement." This is a sin against childhood, he declares, since the children are not old enough to kick and for this reason are shoved off

into the basement. "It is a sin against light, a sin against health, a sin against beauty."

Second, building the Sunday school building after the Akron plan. Frequently building committees and architects imagine they are using the most up-to-date method when they erect their Sunday school building after the fan-shaped Akron plan. They do not realize it is as out of date as the old-fashioned, high-wheeled bicycle.

Third, putting the pulpit in the corner, a sin of commission for which forgiveness cannot be granted.

Fourth, letting the big, brass pipes of the organ take up space that could be given to a window or some other beautiful feature of church architecture. It is an architectural sin of which we should sincerely repent.

The other three architectural sins of which Dr. Luccock exhorts us to beware are sliding doors which are rambling and disjointed; pews which punish people and are an unfailing adjunct to discomfort and unrest in the house of God; and the lack of proper ventilation in the Sunday school rooms and in the sanctuary. "Now, in the conduct of worship there abideth three things—art, music, and air —but the greatest of these is air. Neither Chrysostom nor Henry Ward Beecher is any match for carbon-dioxide."

The Board of Church Extension in Co-operation

The Board of Church Extension in all of its departments coöperates in a most helpful way with the operations of the Board of Missions. This is especially true among foreign peoples in the United States where church buildings are needed. The Loan Fund and more frequently the Donation Fund is put at the service of these

struggling foreign congregations in their efforts to build the house of God. Also beyond the confines of the United States, in closest coöperation with missionaries on the field and with the Board of Missions in its administrative functions, does the Board of Church Extension operate, and frequently it makes donations to the building of churches in non-Christian lands, aiding in the support and promotion of the foreign missionary enterprise.

Joint committees have been appointed by the Board of Church Extension and the Board of Missions which are to recommend plans of coöperative effort for the building and promoting of Church enterprises in rural sections of the United States and especially in industrial areas.

An Appeal

In the Kingdom Extension Offering which is to be made in January and February the Board of Church Extension, out of the $1,200,000 which is to be raised, has an appeal for $75,000. This is to meet the urgent demands that come to this Board from every quarter of the Church. The applications and appeals for aid are truly pathetic. Many of the cases are churches that were incomplete when some disaster overtook them, such as drought, poor crops, storms, or floods. In some cases the heavy hand of the law instituting foreclosure proceedings has temporarily thrown the little congregation into embarrassment and confusion. They have no other way but to appeal to this great agency of the Mother Church for help. When these appeals cannot be answered it is distressing in the extreme.

During the year 1929 and 1930 the Board of Church

Extension received 293 applications for donations. The aggregate amount applied for was $280,000. Only 143 of these Churches were granted aid, totaling $104,492. The Board was forced to turn away, without a penny, 150 applications, totaling request for $175,734.

The investment of Church Extension funds of the Church in substantial aid to weak and struggling congregations is not only missionary in character, and the help to avoid temporary confusion and disorganization, but it is an investment that will yield in the days to come for the connectional interests of our great Church. This is a worthy enterprise that must be placed upon the heart and conscience of all our people and is to be remembered by them in their gifts of liberality during the Kingdom Extension period.

CHAPTER VI

KINGDOM EXTENSION AND HEALING

The Ministry of Healing

THE cure of souls has been the outstanding quest of the human family. Even where the divine revelation has been dimmed or blotted out among nations or races there has always been some plan based on religious impulse to save the souls of men. Akin to this has been the cure of ignorance. The spark of intelligence with which man has been endowed has always sought to investigate, to discover, and finally to know. With the cure of souls and the cure of ignorance, there comes along to complete the trinity of human desires, or human hungers, the cure of disease.

While the soul of man as to its ultimate welfare and salvation must have first consideration, yet the bodies of men must have their share of attention in being protected from the ills and diseases which prey upon human flesh. The human body, being the house of the soul, the tabernacle of the intelligence, bears a relationship to the proper functioning of soul and mind that is vital and distinctive.

There can be no doubt that the ministry of healing is a Christian service. Christ's wonderful miracles, in curing leprosy, in restoring sight to the blind, in making the lame to walk were certainly not performed to call attention to his prowess, but, on the contrary, were demonstrations as well as manifestations of the nature and character

of his spirit. He wanted men to know what kind of spirit possessed him. He had compassion not only the souls of sinners but on the broken and limping bodies of men as well.

We must go further and say that the ministry of healing is more than a Christian service; it is a Christian duty. Bishop Candler in his Introduction to "Go and Do Thou Likewise" says:

"It is most significant that in the Master's foreshowing of the final judgment of the world, 'when the Son of man shall come in his glory, and all the holy angels with him, and he shall sit upon the throne of his glory' (Matt. 25: 31), he sets forth the truth that ministrations to the bodies of men, especially visitation to the sick, are prominent facts in the life records of the righteous to whom are spoken the approving words: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' To them is said: 'I was sick, and ye visited me' (Matt. 25: 34-40).

"There is no record that Jesus was ever sick in 'the days of his flesh'; but in his glorified state he identifies himself with the sick and suffering, and accounts kindly attentions to them as deeds of mercy to himself. No pang of disease among men on earth fails of being felt by him in the skies, and every such pain is a call from him to his Church for deeds of relieving service." [1]

Furthermore, in the General Rules of our Church it is stated that those who desire to continue to show their

[1] "Go and Do Thou Likewise," by Dr. Charles C. Jarrell. Printed by Lamar & Whitmore for the General Hospital Board, Atlanta, Ga.

desire of salvation must do so by doing good to the bodies of men by "visiting or helping them that are sick or in prison." The Christian Church has sponsored and fostered the ministry of healing from its inception. The maimed have for generations crawled to the gates of the temple and synagogue, expecting Christ or his disciples to pass by and speak a word of healing. The Church of today must continue, in its kindly thoughts and plans for men, the ministry of healing begun by Christ and continued by his disciples.

Disease

Disease has taken its heavy toll of human life. So relentless has it been that its victims number more than those of the fire and sword of all the wars of history.

The description of the sudden swiftness of disease and pestilence in the ninety-first Psalm—which has been attributed to Moses—shows how fearfully he regarded its consequences, when he says "the pestilence that walketh in darkness, . . . the destruction that wasteth at noonday." Knowing its devastating power, Moses carefully planned to avert its ravages. This has classed him "as one of the world's greatest sanitarians." Things and living creatures were divided into clean and unclean. Animals were inspected before slaughter. Leprosy was specifically controlled as outlined in Leviticus 13 and 14. In Leviticus 15 definite instructions are given to prevent other contagious diseases. This careful fortifying of his people against disease, the third titular head in the triumvirate of man's enemies—sin, ignorance, and disease—by Moses, centuries before the science of bacteriology was

developed, is conclusive evidence that the instructions he received from God for the preservation and protection of his people included the laws of health as well as spiritual, economical, and political laws and regulations.

Disease has marched through the nations like the hot blasts of the sun of a summer drought.

"The epidemics of the Middle Ages were devastating to the point of exterminating cities and almost depopulating nations. During that period it was reported to Pope Clement that throughout the East, with the exception of China, 23,840,000 people had fallen victim to the plague." [2]

Compared with these periods of distress of the dark ages the nations of earth are comparatively well protected to-day. In contrast to a life expectancy of nineteen years in the Middle Ages, the race has builded a confident expectancy of fifty-five years for men and fifty-seven years for women. Yet disease and disabling sickness are still with us. In speaking of the people of the United States, Ernest C. Meyer of the Rockefeller Foundations says that "one-fortieth of our population is at all times in bed from disabling illness."

It is estimated that it takes $7,000,000,000 to cover the enormous expense of disease in the United States for any given year, and that at least half of the disease is preventable. Then if three million of our population (which is about one-fortieth) are in bed every day from sickness, and one-half of these disabilities are preventable, there is a loss of at least one million five hundred thousand days of labor, or study, or service, or some other kind of life

[2] Heckner's "Epidemics of the Middle Ages."

activity, every day in the year. The fact that one and one-half million people are thus unnecessarily withdrawn from life's general activities presents a problem of immense proportions. This calls for solution not only at the hands of scientist and economist, but also at the hands of the Church, which must give to the solving of this problem of disability, which produces such loss of time and such financial waste, the combined zeal and wisdom of her leaders and people.

Conquest of Disease

One of the romances of human history is man's fight against disease. Its chapters are filled with stories of thrilling victories, and the combat has furnished not a few heroes.

In the beginning of the conflict men used charms with which to drive away the evil spirit which they supposed dispensed destruction and death through bodily diseases. Fetishes and taboos played important parts along with incantations, which developed into signs and ritual intended to drive away disease. Leaving the period of superstitions gradually by observing facts and the results of these facts, man began a careful classification which brought him quickly to the application of his observations toward the solving of the problem of disease.

The conquest slowly developed by adopting preventive measures. Not only did the Hebrews observe laws of sanitation laid down for them, but among the Greeks and Romans very fine systems of protection against plague and pestilence were instituted.

The most remarkable advances have been made in mod-

ern medicine and surgery. The key to these advances was the discovery of the disease-generating germ. The microscope already having been invented in 1678, it was about 1849 that Pollender discovered a rod-shaped germ in the blood of sheep and cattle which had died of a peculiar disease called anthrax. It was not until 1863 that it was definitely proved that these peculiarly shaped particles in the blood were really death-dealing bacteria.

It was Louis Pasteur, a chemist, who disproved the theory of spontaneous generation and established the method of destroying undesirable bacteria. This process of killing germs by heating them to scalding but not to a boiling temperature is known as pasteurization. Its use in purifying milk has saved thousands of lives. Then came Robert Koch, who developed the study of bacteria and disease-producing germs until it became scientifically accurate. It was not until about forty-eight years ago that the germ known as Koch's bacillus was proved by him to be the cause of tuberculosis.

Then came the development of immunization or vaccination. Edward Jenner had shown in 1796 the value of vaccination against smallpox, but Pasteur made the real beginnings in the science of immunology. "He had been experimenting with cultures of the chicken cholera germ. So virulent were his preparations that a single drop of the culture placed on the food of a hen would surely cause death in a few hours, provided the material was fresh. One day by chance he used an old culture which had been put away and forgotten for a few days or weeks. The hens became ill but recovered. A few days later they were given a highly virulent germ and were not even

made ill by it, while other hens speedily turned up their toes when given the same dose. This was the key which unlocked the secrets and the vast possibilities of the great science of immunology. The old culture had lost its power to cause death, but it still retained its power to stimulate the body to produce immunity—a tremendously important observation." [3]

One of the greatest victories has been the practical extermination of yellow fever. Into this conquest there have entered the famed and heroic physicians of several races. The germ which is the cause of yellow fever was isolated by Noguchi, a Japanese, Dr. Agramonte, a Cuban, with Dr. Walter Reed, the brother of an honored superannuated preacher of the Virginia Conference of our Church, by actual experiments in Havana, Cuba, which resulted fatally to many. They discovered that the mosquito of a certain variety carried the yellow fever germ, making its bite infectious and nearly always fatal. This discovery caused the declaration of war against the death-carrying mosquito and consequently the practical eradication of yellow fever. Mention can only be made of these outstanding victories, for time would fail in recounting them all. The statistics as they stand in the conquest of disease may be seen from the following table:

Problems Nearing Solution	In Process of Solution	Unsolved
Yellow Fever	Scarlet Fever	Influenza
Malaria	Measles	Pneumonia
Leprosy	Whooping Cough	
Plague (Black Death)	Cerebro-spinal Menginitis	
Asiatic Cholera	Cerebro-spinal Meningitis (epidemic)	
Smallpox		

[3] "The Conquest of Disease," Rice, Macmillan.

Typhoid Fever
Dysentery
Hookworm disease
Hydrophobia
Anthrax
Tetanus
Other minor or infrequent diseases
Infantile Paralysis
Tuberculosis

Of course, we have in mind in the making of these lists the scientific solution of the disease rather than the actual eradication which must, of course, lag behind the scientific knowledge of the subject.[4]

Achievements and Hospital Development

The discovery of the nature of disease produced a profound impression upon the thinking people of the world. Even to this day the vastness of these discoveries and the resultant benefits to mankind are not fully understood or even appreciated.

Half a century ago the leading figure of practically every community in the United States was the physician, who early and late, astride his faithful beast, carried his needs in the saddlebags. It was dispensary and laboratory with a full complement of supplies. To-day the modern doctor requires such an elaborate equipment and such expensive outlay that he cannot even purchase all that is necessary for a successful practice. The centralization of equipment involving complete coöperation and the establishing of a complete institution has made the hospital an absolute necessity in the great combat against disease.

The invention of the X ray, the development of the microscope, the vast equipment needed for chemical analysis in the study of the cause and effect of disease make centralization necessary. And as the science of modern

[4] "The Conquest of Disease," Rice, Macmillan.

medicine has developed, the hospitalization of our country has grown.

"In 1925 there were, according to the survey of the American Medical Association, 6,896 hospitals in the United States. These hospitals had a total of 836,576 beds and bassinets, and represented a total investment of approximately $5,000,000,000. Of these beds, 66 per cent were constantly occupied by 629,362 patients. To take care of these patients, 525,000 attendants, including doctors, nurses, orderlies, and servants, were engaged. In the hospitals of this country, there are attended and attending approximately 1,100,000 persons." [5]

In the Southern States, not including Illinois, where the main work of the Methodist Episcopal Church, South, is carried on, there are 1,937 general hospitals furnishing 136,662 beds. This is far below the average for the nation at large, which is one hospital bed for every 225 persons.[6] Great as this development and progress are, the needs are still vast and compel the attention of government, State, benefactor, and the sympathy and coöperation of the Church.

Healing in the New Testament

The attention which Jesus gave in his earthly ministry to healing was so pronounced that a student of Christianity or a follower of Christ must recognize its significance.

Matthew gives us a description of the character of his ministry in the words: "And Jesus went about all Galilee, teaching in their synagogue, and preaching the gospel of

[5] Duke Endowment, Annual Report, 1926.

[6] "Go and Do Thou Likewise," General Hospital Board.

the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatics, and those that had the palsy, and he healed them." (Matt. 4: 23, 24.)

These acts of healing manifest as nothing else could the benevolent attitude of God toward man whom he created in his own image. He also teaches his followers by these acts of healing what should be their attitude as his individual representatives toward the sick, and the halt, and blind. Every representative of his cannot speak with the same authority and command the lame to walk or the leper to be cleansed, but with such gifts and powers and authority as he has, he is to command the sick to be well and the blind to see. The faithful follower of Christ who gave the money for the erection of a hospital in Seoul, Korea, and who sent the money to support the Christian surgeon, commanded the blind to see and performed a miracle in Jesus' name, when one day a blind man came to the surgeon begging for the restoration of sight to the eyes that had been useless since early childhood. A few words of prayer in Jesus' name, a few swift movements of the knife in deft fingers, a few days of waiting in bandaged silence, and then with the suddenness of the rushing wind at Pentecost the light of day comes into those hitherto sightless orbs, and now a grown man walks the streets of his native city gleefully in full vision as he did when only a child of five years. Cannot it be said that this benevolent Christian in America by

gifts and power that he had gave sight to the eyes of that Korean whom he never saw? "Greater works than these shall ye do," said Jesus. Not greater perhaps in degree than the works performed by Jesus, but greater in extent of service. "Then he called his twelve disciples and gave them power to cure all diseases." These twelve disciples made a corporation. Theirs was a community of belief. They were the Church in embryo, therefore the gifts and callings they received from God became the privileges and obligations of the Church. Thus we can reason with assurance that Jesus healed not only as a matter of benefaction to the helpless individual who received the grace, but to say to his disciples and his Church, "Go and do thou likewise."

Healing in the Early Christian Church

The early Christian Church, while busy weathering the storms of fierce persecutions, began to emulate the spirit of Jesus and his disciples in rendering service to all the physical as well as the spiritual needs of its members. Of their number certain were set apart to minister at tables. Thus the office of deacon was created. Collections were taken "for the saints," with evident purpose of relieving sickness and distress. The office of deaconess also came into existence, and it became one of the necessary and most useful of all the lines of service during this formative period of the Church. The deaconess took part in certain services of the Church, she taught and did mission work and actually carried out relief work and attended to the charitable work of the Church. It was during this period that "visiting nursing" came to prominence.

It is supposed that Phœbe first organized on a very large scale the care of the sick. She was a friend of the Apostle Paul. He had received care and attention at her hands. In writing to the Church in Rome he said:

"I commend unto your Phebe our sister, which is a servant of the church which is at Cenchrea:

"That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also."

This work of Phebe can be designated as the beginning of nursing, proving again conclusively that the Christian Church has always fostered humanitarian movements as an aid to spiritual development and victory.

Chrysostom established in Constantinople a hospital movement and gave it the support of his great influence. Augustine also was instrumental in doing the same at Hippo.

The outstanding historical examples of what the early Church did in the way of hospital work was at Basilias. It was founded by Basil the Bishop of Cæsarea about 370 A.D. He also directed it. It was like a small city, having grown to larger proportions as its fame became known. In fact, in these early days every monastery had its hospital. Some were equipped only for emergency illness, while others had elaborate wards which enabled them to care for all kinds of cases.

Later came the development of chivalry and the rise of many of the military-religious nursing orders. The most renowned of these was the Knights of St. John, commonly so called. Its more exact title was "the Knights Hos-

pitalers of St. John of Jerusalem, of Rhodes, and of Malta." It had a corresponding order for women. At first these Hospitals of St. John had under their care two hospitals, one for men and one for women. But their fame became so great that large treasure and lands were bestowed upon them. They established branches in many countries, entering England with an establishment in 1100. Their special distinction was that they received and nursed the insane with rare intelligence and tender care.

Decline and Revival of Healing

During the controversies that raged at the time of the Reformation, there was a decided decline in the art and service of healing. Also at this time the political conditions, prevalent in Europe and in other civilized countries, produced an apathy and indifference toward suffering in general. If one could survive without the aid of his fellow man he was counted a child of fortune. The medical profession shared in the general dullness of the times, and it was only when Vincent de Paul and the French women associated with him in hospital reform organized the Sisters of Charity that the general art of healing took on a definite period of reform. Vincent de Paul was a priest and was considered a man of very simple and unpretentious character but filled with unlimited goodness and wisdom. He lived at a time, from 1576 to 1660, which was a period filled with war, and famine, and destitution to which lack of employment and industrial slavery contributed greater distress. His study of the social conditions brought about the advocacy of many reforms which looked toward the relief of poverty, the abolition of beggary, and the

formation of charitable societies, whose aim was not only to give temporary alms but constructive and substantial aid. So it was in 1633 that the organization known as Sisters of Charity was formed, and it became the most widely spread and best known of all the nursing orders.

Later at the rise of the Methodist movement, John Wesley was not only recognized as the great spiritual leader of his time but was considered as well a great philanthropist. He was always planning to do good to the bodies of men as well as to their souls. The sick were often objects of his personal charity. He established medical dispensaries for the poor which were probably the first of their kind ever attempted.

Among the evangelical churches there came the revival of healing at the period when Florence Nightingale immortalized herself and established permanently the great profession of nursing. She was born in the year 1820 and lived to the ripe age of ninety years. She was endowed with great literary talents but was largely self-taught, having a passion for the study of hygiene and sanitation. Her great chance came during the Crimean War in 1850. Sydney Herbert, Secretary of War, was her personal friend. He himself was a reformer and therefore gave great attention to the work which she had been doing. Women had not been used in the British army, but he decided upon the experiment and sent her with a staff of forty nurses to Scutari. She found conditions deplorable in the hospital, which had no sewerage system, no laundry, and with a death average ranging from fifty to sixty per cent. She completely revolutionized the system of hospitals and the plan of nursing, brought relief

to the suffering multitudes, and introduced a method that revolutionized the practice and methods of the British army. Her service in this direction is one of the most notable in history and has served as an inspiration to those who have followed the profession of nursing as her disciples and brought about a general revival of the healing ministry.

Medical Missions in Foreign Lands

The modern missionary movement has had no greater contribution to its success than the work of the medical missionary and the medical nurses. Hospitals and dispensaries, nurses' training schools and medical schools, operated and manned by these faithful and consecrated laymen and women, have many times been the pioneering agency and the stabilizing influence of the well-ordered missionary plan of operation.

The opening of the doors of the non-Christian world to the Gospel between the years 1850 and 1885 was practically coincident with the discoveries in modern medicine and surgery. This practically put in the hands of the modern missionaries a most effective instrument in the proclamation of the Kingdom of God. In an address before the Jerusalem Conference on the medical missionary work a prominent member said: "When the Lord opened up the great non-Christian world and sent out messengers he gave at the same time to his Church the new power of healing and he gave it in order that it should be used." And the Jerusalem Conference itself, in an official statement, declared: "In the missionary enterprise medical work should be regarded as, in itself, an expres-

sion of the Spirit of the Master and should not be thought of only as a pioneer of evangelism or as merely a philanthropic agency."

The missionary enterprise, as conducted by the Methodist Episcopal Church, South, in its foreign fields, has pretty largely incorporated the medical missionary work and the establishment of hospitals and dispensaries as a necessary part of its movement to Christianize its share of the world. These institutions have sustained and given proof of the sincerity of the sending church. Incidentally they have made great contribution to the missionary and his family by keeping them in physical fitness.

It is a matter of history that Korea was opened to the modern missionary "at the point of the lancet." Dr. H. N. Allen, a Presbyterian missionary sent to China and temporarily transferred to Korea, performed a service for the royal house in the time of revolution that brought him courtly favor and equipped for him a hospital in the city of Seoul. From this beginning there has grown the great Severance Medical College, one of the outstanding Christian medical institutions of the world. Dr. Allen's successor, Dr. O. R. Avison, still presides as president of this medical college and superintendent of the hospital.

The Methodists of the world will recall the notable contribution of Bishop Walter R. Lambuth to the Christian missionary enterprise of the past generation. At one time General Secretary of the Board of Missions and missionary in Japan with his father and mother when the Japan Mission was opened, he was first of all a medical missionary in China. He always had a passion for the development of the foreign hospital in mission fields, and

his book entitled "Medical Missions" [7] is recognized as an exhaustive and authoritative treatise on the subject.

Another notable service rendered in this field of missionary endeavor is that of Dr. W. H. Park of Georgia, the founder and superintendent of the Soochow Hospital in Soochow, China. His years of service were many. His contribution to China was not only an outstanding medical work in the heart of a great Chinese city, but a conspicuous service because of his fight against the opium traffic; he thereby won distinction from Chinese officials, as well as attention from the moral forces of the world.

The Margaret Williamson Hospital in Shanghai is a union enterprise in which the women of the Methodist Episcopal Church, South, coöperate to a large degree. It is an institution that is filling a great need in the training of Chinese women doctors and nurses to cure the ailments of China.

For years our hospital work in Mexico has rendered a conspicuous service, and now under new adjustment an outstanding plant is being built in Chihauhua with the intention of making it a medical center that shall be strong and useful in its field.

Our Hospital Board

The Hospital Board of our Church was authorized by the General Conference which met in Hot Springs, Ark., in 1922. The episcopal address read by Bishop Atkins at Hot Springs, calling the attention of the General Conference to needy fields of service, contained these words: "There is still another field of need and of obligation to

[7] Student Voluntary Movement for Foreign Missions.

which we would respectfully call your attention. We refer to the need of hospitals. It is our sore discredit that with more than 2,000,000 members distributed over one of the most prosperous sections of the world we have but few hospitals worthy of the name in this day of advancement in the healing and surgical art."

Instructions were given to the College of Bishops to nominate a Hospital Board. The Board was appointed, and Bishop Candler was elected president. The first meeting was held in Hot Springs, and Atlanta, Ga., was designated as headquarters of the Board.

On April 1, 1923, at a regular meeting of the Hospital Board, Dr. C. C. Jarrell was elected its General Secretary. He was reëlected to this position by the General Conference at Memphis in 1926 and at Dallas in 1930. Thus came into being the General Hospital Board with its organized staff to start its work of emphasis upon the ministry of healing, as authorized by the General Conference in the opening words of its Constitution as found in Chapter XVIII: "The Methodist Episcopal Church, South, recognizes its obligation to relieve human distress in the name of the Lord Jesus, who 'went about doing good and healing all manner of disease.' Accordingly, the Church believes that hospitals should be established and maintained by our denomination for the care of the sick and injured."

Christian and Other Hospitals in America

The establishment of hospitals in America has outstripped that of any other nation in the world. In 1873 there were only 1,499 of all kinds in the United States, but to-day there are 6,978 with a valuation of $5,000,000,000.

Out of the 11,497 hospitals in all the world, more than a half are in the United States.

The Christian churches of the United States, in response to the healing ministry instituted by Jesus, have begun a definite and systematic attempt to organize and equip hospitals, establish beds and endowments that shall bring to their patients the finest of the healing art. Undoubtedly the leader in this field in the United States is the Roman Catholic Church, which in its ministry to the people has laid great stress upon doing good to men that are in distress or in pain. It is stated that this Church in this country cares for 4,000,000 sick people each year and that its hospitals are worth $350,000,000.[8]

The development of the hospital movement in the Methodist Episcopal Church began about forty-three years ago. At that time Dr. James Buckley, the famous editor of the *Christian Advocate,* wrote an editorial which contained the following statement: "The Methodist Episcopal Church is to-day, so far as we can learn, without a hospital, a dispensary, an industrial school, or, excepting in mission fields, an orphan asylum under her control. We do not believe for one moment that this is the outcome of unfriendly conviction. It is the outcome of preoccupation; but now is it not time that somewhere we built a hospital?" Mr. George I. Seney of Brooklyn read the editorial and, writing Dr. Buckley, said: "I offer sixteen eligible lots, valued at $40,000, as a site and $100,000 in cash toward the erection of a Methodist Episcopal hospital, which shall be open to Jew and Gentile, Protestant and Catholic, heathen and infidel, on the same terms."

[8] "Go and Do Thou Likewise," General Hospital Board.

Thus began in an auspicious way the hospital work of the great Methodist Episcopal fraternity, which now has under its control 79 hospitals with a total value of $48,031,060.[9] The free and part-pay service which these institutions render is valued at more than one and a half million per year.

The Southern Baptist churches have built and acquired 26 hospitals worth $15,000,000 and have expended in one year nearly $700,000 in free service (1928).

The hospital movement began in our Church by the erection of the old Wesley Memorial Hospital in Atlanta in 1906. This was erected under the leadership of Bishop Warren A. Candler as Georgia's celebration of the bicentenary anniversary of the birth of John Wesley. In 1921 it was removed to the campus of Emory University, and through the gifts of Mr. Asa G. Candler and his children it now stands beautifully equipped with administration buildings and nurses' home valued at over $1,700,000.

The Barnes Hospital in St. Louis is another institution operating under the auspices of our Church that is internationally known. Its enlarged plant is new, valued at nearly $2,000,000, and has an endowment of about $1,500,000.

The only hospital which is owned by the General Conference of our Church is the Southern Methodist Hospital and Sanatorium of Tucson. In connection with this hospital a new building has been erected for the purpose of providing quarters for tubercular patients, which has proved very useful.

At Duke University, Durham, N. C., as part of the

[9] *Ibid.*

great Duke benefaction, Duke Hospital was opened in July, 1930. Its value, including the medical college, is about $4,000,000 with an additional endowment of $6,000,000. It is stated that it is to be devoted "to healing the sick, to the education of doctors and nurses, and to research into the cause and cure of disease."

Twenty-three years ago our Church had not a single hospital in the United States. We now have twelve with a total value of over $15,000,000 of property. Of these which have not been mentioned above are the Montgomery Memorial Hospital, Montgomery, Ala.; Methodist Hospital, Memphis, Tenn.; Methodist Hospital at Fort Worth, Tex.; and one at Hattiesburg, Miss.; the Good Samaritan Hospital at Lexington, Ky.; the Dallas Methodist Hospital at Dallas, Tex.; and the Methodist Hospital at Houston, Tex.; and the Hugh Chatham Memorial Hospital at Elkin, N. C. This record of twenty-three years is not to be despised.

A Swift Review

1. There are now twelve Southern Methodist Hospitals, counting the Hugh Chatham Memorial Hospital, now being projected at Elkin, N. C.

2. Our hospitals have about 1,800 patients' beds and treat annually 32,000 to 33,000 patients.

3. The Southern Methodist hospitals during 1929 gave $475,000 of free service to men, women, and children unable to pay the regular fees.

4. These Southern Methodist hospitals have eleven Nurses' Training Schools and are training over 700 young women for the ministry of healing.

5. Our hospitals are worth upward of $15,000,000.

6. The Golden Cross last year raised on the Enrollment around $90,000.

Golden Cross

Dr. F. W. Brandon was, until his death, associate secretary of the Hospital Board. His enthusiasm, coupled with his gift of speech, made him a familiar and popular figure in the Annual Conferences of the Church as he pleaded with pastors and laymen, assembled in business session, to promote the Golden Cross, which is called "Methodism's Order of Philanthropy."

The Golden Cross Society is an authorized annual enrollment of all the members of the Church with a view of securing their aid and interest in the cause of hospitals and of establishing a general charity fund that shall be a contribution to the sick who are among us and who are unable to care for themselves. Anyone desiring to aid needy and suffering humanity may be enrolled annually in the Society by the payment of one dollar or more. Junior members are enrolled by the payment of twenty-five cents if they are under fourteen years of age. The law of the General Conference providing for the Golden Cross Society states that an enrollment of the Golden Cross shall be organized in every congregation, and that a director of the Golden Cross for each Church shall be elected by the Fourth Quarterly Conference.

The Golden Cross button has been adopted as the badge of this Society and may be secured from the Hospital Board headquarters at Atlanta, Ga. This badge, which

is a golden cross on a field of blue, can only be used by an agreement with the General Hospital Board.

Bishop W. B. Beauchamp in writing about the Golden Cross declares its value by the following ringing statement: "Our denomination was somewhat late in beginning a real hospital program. The Commission of our Lord to his disciples and followers includes the healing function. The Church cannot afford to overlook the appeal which the humankind makes to us to help them in their days of suffering. No other service has a finer Christian appeal than caring for those who, because of their sickness, have a special claim upon the Church. The Golden Cross gives every member of our Church an opportunity to help in this great service. The need is so apparent and so urgent that it ought to stir our people to complete cooperation."

Final Appeal

In the studies of this chapter we have endeavored not only to find the mind of Christ by his example and command in the matter of the ministry of healing, but also to discover the duty and obligation resting upon us as individual members of the body of Christ. The questions we ask are: "Has the Church a responsibility to provide for the good health and healing of its members? Must it also provide great institutions in which either Jew or Gentile, bond or free, heathen or Christian alike can receive from the hands of the Church as the gifts of Christ healing and kindly care? Is the ministry of healing a part of the Christian message?"

To all these questions we believe the Apostolic Impera-

tive contains an affirmative answer and conveys to the Church a positive obligation. The same Lord who said, "Go preach and teach," said also "Heal."

Furthermore, a great controversy arises as to how far we are obligated to provide for the poor hospital service that is practically free? It goes without question that the well-to-do can avail themselves of all the advantages of modern hospital treatment, but how far can the poor and the unfavored classes, even the neglected classes, secure for themselves this necessary treatment? Shall we put our money into large hospital buildings in which space can be acquired only at a very high cost? Or must not the Church provide an adequate plan for giving to the people who are needy these gifts and benefactions of modern science?

Such questions as these are not easy to answer without careful thought. The hospital man, the medical man, and the churchman would be sure to disagree on some of the points involved.

This much, however, ought to be clear: For the Church to stand between the amazing advances of medical science on the one hand and the appalling needs of suffering humanity on the other hand and say, "It means nothing to me," would be unendurable.

The Church must go forward in her hospitalization program and so extend her Golden Cross ministrations that no victim of double disaster, sick and poor at the same time, may die for the lack of the healing hand of the Church.

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